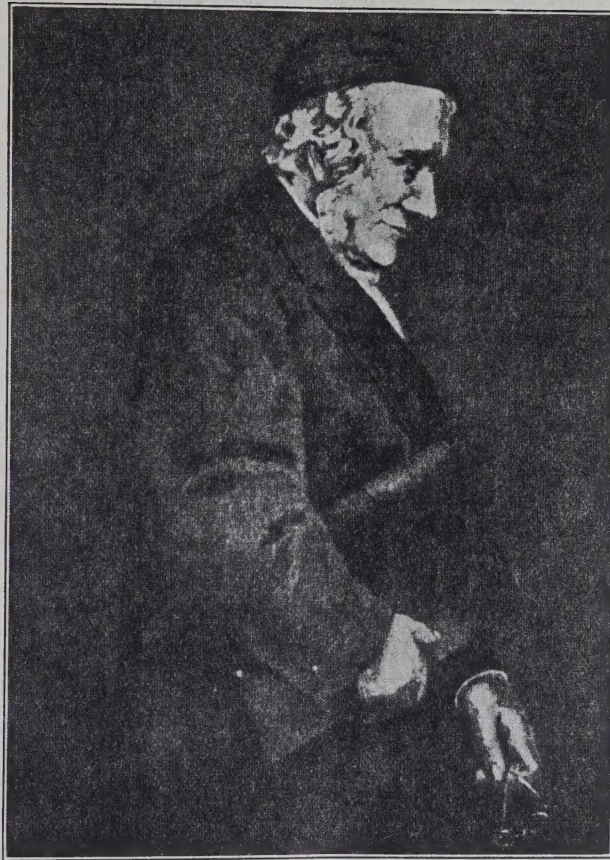


# The Living Church



EDWARD BOUVERIE PUSEY

From the portrait by Rosa Corder at  
Pusey House, Oxford.







# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Entered as second class matter at the Post Office, Milwaukee, Wis. Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

## SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,  
LATIN-AMERICAN COUNTRIES,  
AND SPAIN .....\$4.00 per year  
CANADA AND NEWFOUNDLAND ... 4.50 per year  
OTHER FOREIGN COUNTRIES ..... 5.00 per year

## Church Calendar



### JUNE

4. Whitsunday.
- 7, 9, 10. Ember Days.
11. Trinity Sunday.
12. St. Barnabas (Transf.) (Monday.)
18. First Sunday after Trinity.
24. Nativity St. John Baptist. (Saturday.)
25. Second Sunday after Trinity.
29. St. Peter. (Thursday.)
30. Friday.

## CALENDAR OF COMING EVENTS

### JUNE

10. National Conference on Social Work at Detroit.
11. Episcopal Social Work Conference at Detroit.
12. Shrine Mont Summer School.
14. Florida Y. P. S. L. Camp.
17. Kanuga Lake Conferences.
18. Missouri-West Missouri Summer School.
19. New Jersey Clergy Summer School at Island Heights.  
Midwest Institute of International Relations at Evanston, Ill.
22. Church Summer Conference at Lake Kana-  
wauke, Palisades Interstate Park.
23. G. F. S. National Business Session.
25. Concord, N. H., Conference for Provinces of  
New England.  
Indianapolis-Northern Indiana Summer Con-  
ference at Howe School.  
Bethlehem Summer Conference.  
Erie-Pittsburgh Summer Conference at Kis-  
kimmintas Springs School, Saltsburg, Pa.  
Western Michigan Summer Conference at  
Montague, Mich.
26. Wellesley Conference.  
Gambier Summer Conference.  
Blue Mountain Conference.
27. Florida Junior Girls' Camp Conference.
- Western Michigan Summer Conference at  
Rochdale Inn.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JUNE

12. Good Shepherd, Rosemont, Pa.
13. Good Shepherd, Rosemont, Pa.  
Corpus Christi, New York City.
14. Good Shepherd, Rosemont, Pa.
15. Good Shepherd, Rosemont, Pa.  
St. Mary of the Angels, New York City.
16. Good Shepherd, Rosemont, Pa.
17. Good Shepherd, Rosemont, Pa.

## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

### Negro Equality

**TO THE EDITOR:** I am writing from a neutral ground and I have no prejudices where my colored brother is concerned. I know him well, and it seems to me we are only making more trouble for him by all this expression of feeling with regard to him.

In your plea for the equality of the Negro race [L. C., May 13th] and for obedience to constitutional law, you stress the color of his skin as a cause of the injustice we do him, quite ignoring the fact that the large majority of the colored race have not the capacity for education nor the brains to enable them to fill the responsible positions we should wish them to occupy. And we can help them only so far as it is possible for them to progress. It is the few who are bright and intelligent and have a desire for accomplishment, and these, when they have fitted themselves for a career, will not work among their own people but wish to find a place with the whites, which is a pitiful condition for them.

And what about intermarriage—which of course is to be expected with the right to equality? "Tis a consummation devoutly to be wished" on his part. And what about their offspring—which may be both, black and white, in the one family? It is interesting to note that the colored people do not desire to have their own people over them, as the soldiers in the late war resented colored officers, and so it is in their choice of professional services. In fact, our colored brother seems to have a keener comprehension of the limitations of his race than have his white friends, some of whom are stirring up this unfortunate controversy. When you consider his ignorance, his lack of judgment, his emotional nature, and his happy-go-lucky irresponsibility, isn't he being placed in a deplorably false position by our effort to give him equality?

It was not so many years ago that the women of this country were discriminated against for jury duty, because they were women. A jolly poor reason compared with the one lately given for the exclusion of the black man in the South from jury duty.

In Charleston, S. C. (and also in the country), where the Negroes are in point of population 50-50 with the whites, there seems to be no friction between the races. They live along peaceably, with mutual liking and understanding. When there, I was told by many prominent citizens that their colored people made excellent domestic servants and were active in industrial and agricultural work. It sounds ideal!

St. Louis, Mo. HELEN SYLVESTER BLOCK.

### Clergy Unemployment

**TO THE EDITOR:** In the editorial section of your issue of May 13th, you refer to a letter from a priest who is unemployed. No doubt this particular case could be duplicated many times over among our clergy. Your short comment after this priest's letter, particularly the last two sentences ("Our system of clergy placement and maintenance is purely congregational. What are we going to do about it?") arouses a few thoughts in my mind, especially regarding the maintenance of the clergy.

When the vestry, representing the congregation, finds its financial strength slowly

but surely ebbing away, through the lack of support from individual members, most of whom cannot help themselves, what are we going to do about it? It seems to me that this is a direct challenge to the laity of our Church, to find a way to strengthen this very weak link in our system. A cross section of many parishes, particularly those located in industrial centers looks something like this: Thirty per cent of the membership (communicants) do not attend services nor support the Church financially. They are the inactive members who help to crowd our churches on Palm Sunday and Easter Day only. Fifty per cent find themselves with considerably reduced incomes, and of necessity forced to reduce their financial support of any and every phase of the Church's work. Ten per cent have not been harshly dealt with by these conditions, yet continue their financial support as in good times, but for reasons best known to themselves they do not increase their support. The remaining ten per cent are without any income and need assistance because of their loyalty to the Church. What are we going to do about it—we who form the Congregation?

The men and women of our parishes under our system are responsible for the maintenance of the clergy in our parishes, as well as assistance to the diocesan and national office expenses. No doubt there are a few parishes in every diocese which experience no difficulty meeting their budget, but there are many whose income is quite inadequate, and the system calls loudly for a change.

Bishop Lawrence saw the need of raising a colossal sum of money for the clergy pension fund. This money came largely from the laity of the Church. Now we need a scheme for maintenance, not pension. Let's do something about it. WALTER W. HOPKINS.

Schenectady, N. Y.

**TO THE EDITOR:** I presented the following resolution in the convention of the diocese of New York on May 10th.

"Resolved, that \$600 a year be paid to every clergyman ordained a priest in the P. E. Church, and without a parish; that General Convention authorize this action; that when men have been ordained the Church should pension them unless the Church furnish them some salaried work; that most of the unemployed clergy are, like other unemployed men, the victims of circumstance; that the Church would by this action be aroused to a sense of the Saviour's teaching that we pray that laborers be thrust into the Vineyard, and would arouse itself to place the unemployed priests in remunerative fields of labor; that this action be enabled by the use of the funds of the Church Pension Fund commonly termed reserves."

In speaking to this motion after it came back from the committee on miscellaneous business, I said that I never really expected it to pass (I did not say I never expected it to gain any publicity) but that I believed dynamite, or dynamic force, was required to arouse the apathy and lethargy of the contented happily located clergy, and that the *Dunamis*, the Power of God the Holy Spirit, was assuredly required to move the death-like passivity of the Church in the matter of the placement of its willing and wistful workers. . . . If the Church created and author-



ized the Fund, it would seem that General Convention is still responsible for the policy of directing and controlling its use. . . .

My motion was referred to a diocesan committee for the Church Pension Fund. You will be kind enough to give this place in your generous columns. . . .

(Rev.) WYTHE LEIGH KINSOLVING.

New York City.

### The Canadian Hymnal

**TO THE EDITOR:** The suggestion of the Rev. Sidney Dixon [L. C., May 13th] that the Canadian *Book of Common Praise* should be introduced into the Episcopal Church is quite without merit. As a literary production it is, perhaps, superior to our *New Hymnal*. In almost every other respect, however, it is much inferior. It is preposterously bulky, being stuffed with some 795 hymns, many of which would have been better still-born. For a majority of these hymns two to four variant tunes are provided; but these tunes are of such unequal merit as to deprive the average user of the book of that guarantee which he ought to have that the hymn he sings shall have a worthy musical setting. It is no book at all for the uninformed or the unwary to use. Duplication, i.e., the setting of the same tune to two or more different hymns, has been indulged in to an absurd excess; but disregarding duplication, of the 917 tunes provided, over 350 are the product of the Victorian school of hymn writing, to which Dykes and Barnby, Whitney and Parker, belong. The tricks and mannerisms of this school are well known—a sentimental intimacy of tone, which tends toward effminacy and unreality; feeble part writing; sugary chromaticism in the harmonization, the melody being subordinated to other parts, especially tenor and alto.

The demoralizing effect of tunes of this kind both upon the musical and devotional rendering of divine worship was the primary cause of the revision of the English hymn books, which began about the beginning of this century and resulted in the production of those remarkably good books, *Hymns Ancient and Modern*, 1904, and *The English Hymnal*; from both of which books all but the best specimens of the Victorian hymn tunes had been purged. These discarded tunes thereupon became available to the compilers of the Canadian *Book of Common Praise* gratis; and the figures I have quoted show how incontinent they indulged in them. I am told that there was one sole proviso—that they should not use the copyright harmonies of some of these tunes. If this be so, it would partly account for the badness of much of the harmonization of the *Book of Common Prayer*. . . .

I wonder if Mr. Dixon has been confusing titles of hymn books when he speaks of the *Book of Common Praise* as "the most complete and perfect hymn book ever brought out." Is he thinking of the revised *Book of Praise*, put forth by the Presbyterian Church of Canada—an extremely able piece of work for which Dr. Ernest Macmillan and his father, formerly pastor of St. Enoch's Church, Toronto, deserve the highest praise? This book is, I believe, the finest hymnal which has so far been produced on this continent. But if Mr. Dixon has not fallen into that confusion I can only say that in the judgment of many competent musicians the whole musical tone of the Canadian Church has been perceptibly lowered by and since the introduction of the *Book of Common Praise*. Our *New Hymnal* is not without many faults but in all fairness be it said they are not of a kind which the *Book of Common Praise* could remedy.

(Rev.) JERRALD C. POTTS.

Hoosick Falls, N. Y.

### Tolstoy's Works

**TO THE EDITOR:** In fulfilment of the task entrusted to me by my friend, Leo Tolstoy, I am now engaged in arranging and preparing for publication a complete edition of his works. This edition will include everything that he ever wrote—not only his published works, but much unpublished material, many alternate readings, rough drafts, and sketches, as well as all his diaries, letters, and so forth. About fifty persons are taking part in the preparation of material for this edition, which will appear in 90 volumes, including the necessary notes and explanatory articles. We hope to conclude the work in the course of the next two years.

As soon as a volume is ready for publication, we turn one copy over to the Soviet Allied State Press (OGIZ) to be printed in Russian, and send another abroad to be held by my representative. Each volume of the Russian edition contains the statement that it may be reprinted freely, without payment for copyright; and as soon as it has been issued by the State Press in Moscow, anyone may publish it abroad. Moreover, I have been authorized to publish any volume abroad, after the lapse of one year from the date on which it was handed to the State Press. . . .

It would seem desirable that all these books should become the common property of the people of the whole world with the least possible delay. To this end, I am prepared to place the various volumes consecutively in the hands of translators and publishers as the work proceeds. Because of the great distance between us, I cannot accomplish this work unaided. I appeal, therefore, to all who are in sympathy with my task, for advice on the practical ways and means of carrying it out.

Among the material that will be newest to the public, the edition includes thirteen volumes of Tolstoy's diary (1847-1910), two volumes of letters to his wife (1862-1910), seven volumes of letters written to me (1863-1910), and twenty volumes of letters to various other persons (1844-1910). These volumes throw light from many angles on Tolstoy's conception of the world and reveal to the public for the first time his views on a most varied list of subjects. . . .

May I ask that all proposals suggested by this letter be sent to my representative, Mr. L. Perno, "Sunrise," Iford Lane, Tuckton, Bournemouth, Hants, England?

VLADIMIR G. TCHERTKOFF,

Former Secretary to Leo Tolstoy.

Moscow, U. S. S. R.

### President Hoover, Our Martyr

**TO THE EDITOR:** I am most sorry that you have spoken as you have in your editorial column regarding the President, because there are many who do not think him so perfect. It is grievous that so many slurs and insults have had to be cast at our dear former President, upon whose foundation our present Administrator has done much that he has, and without giving President Hoover, our martyr, any credit for his labor of love and duty (for he is not a politician). If our nation's head is all he is thought to be by many, I cannot understand why he did not clean up New York City while he had so much time. . . . I fear his so-called leadership has not appealed to me. I sincerely trust he will not permit the further insult to our noble statesman Herbert Hoover by permitting the change of name of the Hoover Dam. . . .

MARIAN S. PUFFER.

Orange, N. J.

## Clerical Changes

### APPOINTMENT ACCEPTED

MACKENZIE, REV. JAMES NEWNHAM, formerly rector of St. Luke's Church, Bartlesville, Okla.; to be general missionary under Bishop Casady. Effective June 1st. Address, 3228 Classen Blvd., Oklahoma City, Okla.

### NEW ADDRESSES

BALL, REV. FRANCIS H., formerly Trinity Church, 19th and Everett Sts.; 220 N. W. Trinity Place, Portland, Oreg.

BUTLER, REV. FREDERICK D., D.D., formerly 614 Portland Ave., St. Paul, Minn.; 1234 Sherman Ave., Madison, Wis.

CARHART, REV. EDMUND H., formerly 701 N. George St., Rome, N. Y.; 4668 Penn St., Frankford, Philadelphia, Pa.

FLOCKHART, REV. JOHN, formerly Flandreau; Dell Rapids, S. Dak.

LINAWEAVER, REV. PAUL G., formerly U. S. Naval Training Station, Newport, R. I.; U. S. S. Wyoming, care of Postmaster, New York City.

MACPHERSON, REV. WILLIAM R., formerly Box 275, Anchorage, Alaska; 631 Diamond St., San Francisco, Calif.

MONTGOMERY, REV. H. P. A., formerly 300 Park Ave., 14 Sutton Square, South, New York City.

OVERS, Rt. Rev. WALTER H., D.D., formerly 155 Edgar's Lane, Hastings on Hudson, N. Y.; Jamestown, N. Y.

### ORDINATIONS

#### PRIESTS

MONTANA—On Ascension Day the Rev. DAVID JOHN JONES was advanced to the priesthood in St. Peter's Pro-Cathedral, Helena, by the Rt. Rev. William Frederic Faber, D.D., Bishop of Montana. The Rev. Henry H. Daniels of St. Peter's presented the candidate and the Rev. Alexander M. Lukens of Virginia City preached the sermon.

The Rev. Mr. Jones is to be curate of St. Peter's Pro-Cathedral, Helena, with address at 343 W. Lawrence.

SPRINGFIELD—Bishop White advanced the Rev. ROBERT A. MARTIN to the priesthood in St. Paul's Church, Alton, on April 13th. The Rev. R. H. Atchison of Alton presented the Rev. Mr. Martin and also preached the sermon.

VIRGINIA—On May 21st the Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor of Virginia, advanced the Rev. CHARLES W. F. SMITH to the priesthood in St. Paul's Memorial Church, University. The Rev. William H. Laird presented the candidate and the Rev. Stanley Brown-Serman preached the sermon.

The Rev. Mr. Smith is to be assistant at St. Paul's Church, Richmond, after July 1st, with address at 815 E. Grace street.

#### DEACONS

SPRINGFIELD—JAMES HAYWARD TERRY of East St. Louis was ordained deacon by the Bishop of Springfield in the Chapel of St. Mary the Virgin at Nashotah Seminary on May 19th. He was presented by the Rev. Walter F. Whitman of Nashotah. Dean Nutter read the litany. The Rev. Mr. Terry is to be assistant at St. Paul's Church, East St. Louis.

On April 30th Bishop White ordained SHERMAN ELDRIDGE JOHNSON to the diaconate in St. George's Church, Belleville. The rector, the Rev. Henry J. Cluver, presented the candidate. The Rev. Prof. A. H. Forster of Western Theological Seminary preached the sermon.

### NEWS IN BRIEF

NEW JERSEY—At Christ Church, Toms River, on Sunday, May 21st, Bishop Matthews confirmed thirty-one persons, presented by the priest in charge, the Rev. W. M. Sidener. The largest class previously recorded in the parish was fifteen.





VOL. LXXXIX

MILWAUKEE, WISCONSIN, JUNE 3, 1933

No. 5

## EDITORIALS & COMMENTS

### “Meat in the Idol’s Temple”

OVER one-third of the clergy of the Church have registered a formal protest to the House of Bishops against united Communion services such as that held a year ago at St. Louis. Many other Churchmen, both clerical and lay, have added their informal protests against such services. The Presiding Bishop has expressed his disapproval of them. The Lambeth Conference has stated clearly the “general principle that intercommunion should be the goal of, rather than a means to, the restoration of union” and has laid down the general rule that “members of the Anglican Churches should receive the Holy Communion only from ministers of their own Church,” with certain very closely guarded exceptions.

All of these things refer to fellowship in the Holy Communion with Christians of other names and customs, whose sincerity in the following of our common Lord and Saviour is beyond question. What, then, are we to say of fellowship between Christians and non-Christians in a sacramental rite that is distinctly pagan and non-Christian?

Here is a passage from a speech of Mrs. Harper Sibley, a member of the executive council of the Woman’s Auxiliary and, with Mr. Sibley, one of the appraisers sent to the Orient by the Laymen’s Foreign Missions Inquiry. It is taken from page 86 of the *Proceedings* of the meeting of the directors and sponsors of the Inquiry and representatives of foreign missions boards, meeting in New York November 18 and 19, 1932:

“I would go a step further in referring to the All-India Women’s Conference. After they had discussed among themselves that tremendous subject of Untouchability and the Outcaste and suggested things that they felt they might do about it and should do about it, and after two days of meetings, we went on an all-day picnic together. It is a great experience to go on an all-day picnic with 400 Indian women. We went to a place where at the noon hour we could ascend a high mountain where the Hindu temples were. They have a way, you know, of putting their temples on high mountains, and there we were to witness the great ceremony of the feeding of the white eagles. These sacred birds live near Madras, but are supposed to bathe every day in the Ganges, although one young man

who belonged to those educated college graduates told me on the side that of course he did not believe that, but the common people did, and it was right that they should. We have all heard that kind of thing expressed in our own country.

“And so we waited, a great group of us on the mountain top, and went into the temple. We were dragged in to be a demonstration of Untouchability, we foreigners, because it was at the moment when there was great tension on the subject of the Untouchables entering temples and we were the demonstration. And then after a little while, the hour arrived and the priests went forward and tapped on the great rock which was like a great altar on that mountain top, and these white eagles—really white hawks—came down from a tall tree, and there they fed them on the rock. And then at the end of the ceremony, those Hindu priests said, ‘Will all orthodox Hindus come forward and receive the sacred food?’ I had not realized that they had a ceremony so much like our own sacrament, and there was a moment of terrific suspense, and then a woman from the back of the group said, ‘There are no such distinctions here. We are all one and either we all come forward or no one will come forward.’ And the Mohammedan woman who stood next to me—she was not yet out of *purdah* because she wore the *burka*—said, ‘I am going forward, are you?’ I said, ‘I had not thought of it. I don’t know whether we will be welcome.’ She said, ‘That does not matter. I believe we should share in these religious experiences.’ And so in a few minutes, after a consultation of those Hindu priests on that altar rock, the priest came down among us and offered to us their sacred Hindu food—to Hindu, to orthodox, to outcaste, to Mohammedan, and to Christian they offered the Hindu food.”

St. Paul, who had ample experience in dealing with the tendency of some of the weaker members of the early Christian communities to slip back into pagan rites, had this to say on a similar occasion (I Cor. 10: 19-21):

“What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the



cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

And again (I Cor. 8:10-11):

"If any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died?"

**M**ORE THAN one missionary has written us to protest against this action on the part of a Churchwoman of such high position and influence. Bishop Mosher of the Philippines, in a personal letter which, however, he permits us to quote, writes:

"I don't think I have ever known a person who is supposed to be a leader of the Catholic Church to go to such extravagance as this. And I humbly submit that I don't think that people with such ideas ought to be elected to responsible positions in the Church, no matter what their personal attractions may be. . . . With her exceedingly attractive personality and her very attractive speeches, [Mrs. Sibley] is doing more harm than almost any other one person I have ever known."

A missionary in China, commenting on the same incident, says:

"It seems to me to be really dreadful that a woman who could do such a thing as she here describes and could speak of it in the way she does, should have so much influence with our National Council that it was obliged to be 'diplomatic' and so failed to condemn the Report's denial of the Gospel and of the Church as the Body of Christ."

For our part, we heartily deplore this action and statement of Mrs. Sibley. For her devotion and sincerity we have the highest respect, but we feel that in this instance she has allowed her sentimentality to carry her too far. Certainly, as a Churchwoman of high official standing, she is guilty of an indiscretion that has gravely embarrassed the cause of Christianity in the Far East.

If the ceremony Mrs. Sibley describes is "so much like our own sacrament," then there is indeed little reason for endeavoring to foist our religion upon a continent that has many religions more ancient than Christianity. But if "our sacrament" is also God's Sacrament, the Body and Blood of His Eternal Son, then the Great Commission has a very different and more vital meaning.

The real question at issue is whether the missionaries we send out to the Orient are apostles and evangelists commissioned to teach the Gospel and build up Christ's Body, the Holy Catholic Church, or merely ambassadors of goodwill endeavoring to find a synthesis between Christian and non-Christian religions, on a basis not of truth but of expediency.

**S**AYS an Associated Press dispatch of May 26th: "Against a storm of opposition, the General Assembly of the Presbyterian Church in the U. S. A. today voted to discontinue publication of the *Presbyterian*, official magazine of the Church." As in the case of other Church papers that have

fallen prey to the depression, this makes sad reading. We fear the Presbyterians have exercised false economy in killing their official periodical. Why are Church boards so blind as not to see the value of the Church press?

We hope that Presbyterians will find a way to continue their Church paper independently, since the official subsidy has been discontinued.

**H**ERE is a delightful bit from the New York *Times* of May 13th. Since it was tucked away in a corner with the inconspicuous heading "Customs Men at Breakfast" it may have escaped even our New York readers and we therefore quote it verbatim:

#### "Customs Men at Breakfast"

"The ninth annual Communion breakfast of the United States Custom House Holy Name Society will be held tomorrow morning at 10 o'clock in the Hotel Astor after the members have attended a Corporate Communion at Mass in St. Malachy's Church, Forty-ninth street, just west of Broadway.

"The principal speaker at the breakfast will be Postmaster General James A. Farley. Other speakers will be Harry A. Durning, Collector of the Port of New York; Justice Charles P. McClelland of the United States Customs Court; Colonel Arthur F. Foran, Controller of Customs of the Port of New York; Edward P. Sharretts, president of the United States customs bar; Major Gen. John J. Phelan, and Sheriff Thomas F. Reynolds of Westchester County.

"The clergyman chosen as president was the Rev. Dr. Alexander G. Cummins, rector of Christ Church, Poughkeepsie, N. Y. Always before the custom had been to have the host of the day preside. The membership is limited to thirty-nine. Among the members are Bishops William T. Manning, Ernest M. Stires, Wilson R. Stearly, Arthur S. Lloyd, Charles K. Gilbert, and Benjamin M. Washburn."

We heartily congratulate our fiery friend Father Cummins on his election as president of the Holy Name Society, Custom House Branch. With him as president, Bishops Manning, Stires, *et al.*, as members, Postmaster General Farley as the principal speaker, and the sheriff of Westchester County on hand just in case, the breakfast must have been a love feast indeed. We wish we might have been there to see the fun!

### ANSWERS TO CORRESPONDENTS

A. R. W.—There is some disagreement as to which was the first Cathedral foundation in the American Church. Albany, Chicago, and Milwaukee all claim that honor, we believe.

F. R.—There are at present 151 living American bishops. Three (Drs. Cheshire, Horner, and Webb) have died since the publication of the 1933 *Living Church Annual* and two (Drs. Urban and Porter) have been consecrated.

J. H. van W.—We think the consensus of opinion among canonists and moral theologians in the case you cite would be to let well enough alone.

L. C. B. H.—St. Andrew's Day properly takes precedence over Thanksgiving Day. Red vestments would therefore be in order, with the office for St. Andrew's Day and commemoration of the Thanksgiving festival. If it is the parish custom to say the Last Gospel, the Thanksgiving Day passage will be used instead of *In principio*.

### ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

REBUILDING FUND, DIOCESE OF LOS ANGELES	
Anonymous .....	\$ 5.00
EPISCOPAL CHURCH EXHIBIT, CENTURY OF PROGRESS	
Mrs. John Greenough, New York City .....	\$ 5.00
M. C. B. ....	2.00
	\$ 7.00

### PENTECOST

**G**OD sent His winds to summon me,  
And rouse my soul to ecstasy;  
His own hand plucked at my heart-strings,  
I heard Him come like beating wings;  
A fearful pain and joy swept through  
As at His touch I thrilled and knew  
Him for Himself; oh marvel!—odd  
That even I should harbor God!

V. E. H.



# Present Day Meanings of the Oxford Movement

By the Rt. Rev. Charles Fiske, D.D.

Bishop of Central New York

**W**HAT DOES this step into history teach us as we face the religious problems of today?

Certainly that the Church will never grow in strength and numbers, will never really touch the hearts of men, unless it teaches a definite faith in a definite way. This has always been true. The life work of our own Hobart illustrates the truth. He knew what he believed and why. He found the Church in New York weak, uncertain, timid, and hesitating. He gave it, as did Pusey for the Oxford group, a position and a name. During his episcopate parishes sprang into being all over the state and clergy and people everywhere came to a deeper realization of their splendid heritage.

## I

**M**EN ARE hungry for a definite religion. They read our faces to judge whether or not we have it. They look into our lives, searchingly, to discover its fruits. Mere conventional decency of life is not a strong enough force to convert the doubter or overcome evil. An easy-going, nonchalant, half-hearted, and indifferent acceptance of religion, with no real faith and no strong sense of duty, is not enough to stabilize society.

The great mass of people are amazingly ignorant of what Christianity really is. Many reject it, because they have known nothing but some caricature of it. They are ignorant, indeed, of the simplest facts of the life of our Lord; much less do they know His teaching; hardly at all have they sought to apply it to daily life. We are a decent people, most of us in America, in spite of political grafters, money-mad speculators, conscienceless bankers, gangsters, racketeers, and an army of law breakers. We are decent, but we could not, even by the wildest flight of the imagination, be called ardent Christians. For altogether too many, faith in God, a personal God with whom we may have fellowship and communion, has succumbed to hazy speculation.

I talked recently with a learned college president who seemed to think that he had fully vindicated his religious position when he said that he believed in "an abstract principle of truth and right with which we should be ready and willing to coöperate." Plain folk far outside the circle of the intelligentsia breathe the same religious mist. It is a poor substitute for the clear and freshening air breathed by the Christian believer. Men will never worship a Philosophical Abstraction. They need that sure faith which is a treasure beyond price, faith in the God who is revealed in the face of Jesus Christ. And they will welcome gladly the Church and the minister when they make such a faith reasonable and appealing.

We need such teaching now. I sometimes wish we could have a moratorium on formal sermons—especially sermons which creak and groan in the effort to settle all our national and world problems by a pulpit fiat—and substitute for sermons plain teaching of the fundamentals of the Christian faith, the practice of religion, and the technique of worship as this Church has received them all. Not stiff theological outlines, dead dogmas of dull teachers; but simple instructions in Christian doctrine as applied to Christian living—warm, vital, moving, appealing. In the revolt against a dogmatic teaching that was hard as nails or dry as dust, there is danger of reverting to an indefiniteness of belief and a complete failure in teaching. If we are to make real Christians, the clergy must *teach* and not merely *preach*.

But what about the laity? Faithful pastors attempt to do something in the way of teaching with their confirmation classes; we try, also, to train youth in our better modern Church schools;

**B**ISHOP FISKE this year divided his diocesan charge into two parts, read on successive days. ¶ The first part outlined the history of the Oxford Movement. ¶ The second part, here published, offered some applications of its meaning to the present day.

but what can we do in half an hour of teaching religion on Sunday as against twenty-five hours of secular teaching during the week? And what can we expect of children who are taught the duties of a Christian life of grace, when all that we teach is broken down

through the indifference and neglect of parents at home? Unless religion can be given larger place in family life, barriers are raised too high and too strong for the most faithful pastor to climb over or break down. Unless there is true consecration and a more steadfast faith and loyalty among adults, the new generation will not stand strong. Many of you are living largely on a religion inherited from God-fearing parents. How much of an inheritance are you passing on to your children? You must be more than respectably correct in morals; you need to know what you believe and have "a reason for the hope that is in you," and then you need a stern enough discipline to practise what you know.

Let me plead, therefore, for Church schools that will send out their scholars with some vivid knowledge of Jesus Christ, at least with a reasonably clear story of His life; for clergy who will teach with warmth and fire; for a people anxious to come to grips with the facts of Christianity and to relate them to the facts of life.

## II

**A**N EXAMPLE of vagueness and cloudiness in religion, it seems to me, is found in the much publicized report of the committee of laymen representing various Protestant communions, whose conclusions have been published in a book entitled *Re-thinking Missions*. In plain fact, it is not a genuine lay report, as five out of fifteen of the committee are ministers of the extreme "Liberal" school and others are lay specialists. It is, however, an honest piece of work, with many suggestive surveys of the situation and some well-considered recommendations. Most of its criticisms, it ought to be said, do not apply to the work of our own Church.

But the report is vitiated by a number of recommendations which show clearly that the very idea of the Church as a God-given organism has no place in the minds of the leading spirits in the commission.

It declares, for example, that the ideal missionary method "would have been for the missionaries to present to the races among whom they came the vital principles of Christianity, those truths and ideals of life which constitute the eternal aspects of it, and to have let this direct spiritual impact upon the Oriental peoples produce, in its own fresh form, its peculiar type of organization and its unique modes of corporate development. If that could have happened, those who responded to the message which the missionaries brought and who felt the attractive power of the Christ whom these missionaries interpreted, would slowly have found their place as living members of what may be called the universal Church. Instead of a rigid institution, it would have been a group or a fellowship of believers and seekers of many names and types."

In other words, the Church (for them) is not the forethought of God; it is the after-thought of men. It is merely a convenient organization for gathering into a society like-minded people. The "ideal" method, so it appears, would be to have as many "Churches" as various groups might feel disposed to organize, with varied forms of government, different beliefs, and a kaleidoscopic worship.

How extraordinary, when we consider the present passion



for Christian unity and realize that the tragedies and absurdities of our unhappy divisions have so hindered the work of foreign missions as to imprint upon the consciences of those most consecrated in service the need of healing the wounds in Christ's Body the Church and restoring its Oneness! If we in America are ashamed of producing so many hundreds of sects, some of them wildly fantastic, why urge Oriental converts to employ their talents in framing more sectarian organizations different from any yet conceived in the fertile brains of "original" thinkers among the Christians of America?

This is but one of the many flaws in the commission's reasoning. They would secularize the missionary schools, making them purely educational rather than distinctly Christian—which would mean taxing American Christians for a secular school system in China and Japan when many of us are no longer enamored of secularized education at home.

The commission, also, would have a sort of missionary chest, like our community chests, out of which the colleges of all denominations would be supported, again with a secularized atmosphere. One can hardly imagine a wave of enthusiastic support from Church members in America, especially from parents whose sons and daughters have attended some of our American institutions of higher learning.

Once more, the commission would eliminate doctrinal teaching and return to the "simplicity of the Gospel" and be "unfettered by any historical system"—although they are not asking for a return to the simplicity of medical and educational methods of early days, however unfettered.

On one page they object to using Christian hospitals in evangelizing patients, on the plea that it is taking undue advantage of their helplessness; on another, they ask for workers in agricultural parts who can teach modern agricultural methods and at the same time have an opportunity for evangelism which has just been denied hospital workers.

Apparently they regard welfare work as the really important thing in missionary service and the presentation of Christian truth, and the feeding of souls with Christian grace as secondary in importance. In fact, they reduce the missionary staff to an organization of advance agents of Western civilization, agricultural, industrial, medical, and educational experts; high-minded men and women, of course, earnest, enthusiastic, sincere, but hardly adventurers for Christ. Unless this report is mercilessly dissected it will prove a severe blow to the missionary cause. I doubt if many people will be anxious to contribute toward promulgating a hundred per cent American philosophy and manner of life for China and Japan.

The missionary motive is very definite—obedience to the command of Christ to "go into all the world." Its compulsive call is heard by those whose desire is to make known everywhere the Lord and Master who means so much to themselves. When missions lose that call and cease to regard as binding the command of Christ, missions will die. They cannot live in a faith that is but a morning mist. They will not be supported by Christians who have only "a vague, dreamy, diffused sense of duty."

Without such definiteness of faith and purpose, indeed, missions do not deserve support. We cannot go to China to build schools, if we must sign a pledge not to speak of Christianity in the schools we have built. We cannot go to Japan to erect hospitals, if we are compelled to confine our work to research, diagnosis, and scientific treatment of disease. Surely we must do what our Lord did in healing the diseased bodies of those who came to Him for help; we may be permitted to show equal interest with Him in diseased souls. We do not go to India with a new philosophy for the Brahmins or the outcasts; we go to give them the religion of Jesus Christ. Not, of course, in scornful attack upon their old religions; rather in sympathetic appreciation of all that is good in them. Just as the Old Testament was, for the Jews, a schoolmaster to lead them to Christ, so the religions of the Eastern nations may be regarded as their Old Testament, and we should treat them as a preparation for the fuller truth we bring.

### III

JUST AS THE Laymen's Report on Missions, with all its practical recommendations for efficiency methods, leaves us without the one thing needful—a real motive for missions, springing out of a definite faith in Christianity as a unique revelation, and not simply one of a number of admirable religious philosophies—so other movements of the day reveal a like haziness of faith and purpose.

*Re-thinking Missions*, we have seen, while anxious to bring about Christian unity by eliminating all teaching that goes beyond that which could be found in the greatest common denominator of all the sects, at the same time suggests a freedom in establishing churches on racial, national, or popular and up to date models such as would destroy what little unity we now have.

Services such as that recently held in St. Louis, where denominational ministers were asked to preside at a "Communion service" and two of our own bishops joined in the ministrations, reveal a like lack of clear thinking and will do more harm than good to the cause of unity. "Can two walk together except they be agreed?"

If the Holy Communion means the privilege to ask our friends to "commune with us"; if it means no more than the joyous opportunity of meeting with one's friends and meditating upon the virtues of a dear friend departed—then, of course, intercommunion of all Protestant Churches may have its appeal. But if we hold what has always been the Church's faith in the Divine Mysteries—a faith not clearly defined, sometimes too much explained, but always definitely accepted—then we shall think first, not of what we desire, nor of what we think may be the advantage of our action, but of what the law of the Church is, what our ministerial vows are, whether unity will be more speedily accomplished for all Churches by smashing the fairly sound unity already existing in our own Church. Most of all, we shall ask whether our action is making the Holy Communion a sacrament more deeply appreciated, or whether we are turning it into a test of opinion and making it a center of controversy. We shall ask, again, not simply whether we believe in an apostolic ministry, but whether we believe in any ministry; for some of the Churches cooperating in such services do not.

Why cannot men see the logic of the situation? A divinely established Church, or the Church as a convenient institution which will usually function satisfactorily—which? A divinely appointed ministry or no ministry at all—which? Grace actually coming through sacramental channels, or sacraments as pleasing symbols—which? The Holy Mysteries celebrated, with reverent awe, by a duly ordained minister, or in his absence by some one called up out of the congregation—which? It is not honest to refuse to face such questions as these, or seek to avoid such decisions.

Moreover, there has been intercommunion in the past; many denominations began the practice long ago; almost all are now agreed upon it. Has it led to unity? Has it brought about any ecclesiastical combinations, produced any closer understanding; or has it simply added to the general haziness with which the subject of unity is already surrounded? What we need is not immediate intercommunion as a step toward unity, regardless of an ancient faith and ancient order which some of us still hold dear. Such a policy would not unite the Episcopal Church with other denominations; it would only split the Episcopal Church and bring into being another new denomination.

What we do need, I say, is not intercommunion as a step toward unity, but greater unity leading up to communion as its climax and victory.

And to gain that we need larger sympathy, better understanding, fullest coöperation in service, real appreciation of the spiritual values to be found in every religious organization, a better knowledge of what each may contribute to the common treasury; above all else, a deeper conviction as to what we ourselves have to contribute, a real spirit of fellowship and understanding, not a disposition to ignore differences.



## IV

AND SO I COME BACK to my plea for a definite faith and practice. Know your Church. Know its truly eirenic spirit. Despite our reputation for ecclesiastical narrowness we are the most comprehensive Church in Christendom. Know it for the beauty of its common prayer. Learn to love its liturgy. Value its sacraments. Thank God for its freedom. Thank Him still more for its loyalty in the past and pray that it may continue loyal in the future.

Learn to love the whole Church of Christ. Believe in it as a God-established organism. Be true to it. Learn its history, with all that is discouraging when human error has mingled with divine truth and sinful men have rent the robe of Christ. Learn, also, its history as the record of a miraculous progress, with constant renewals of faith and strength whenever days seemed darkest.

But, above all, try to know Jesus Christ. You cannot know Him until you first know about Him; so familiarize yourselves with the story of His life and teaching. Nor can you know Him unless you take time to be with Him. Be faithful in public worship and equally faithful in private devotion.

Know Jesus Christ. He is the only hope of the world today. There are many things in His teaching which now have new meaning for us. We are discovering what have been called the "unappropriated treasures" of Christ. We are discovering, for example, that individuals must learn the law of service, or society will perish. "No man liveth to himself, and no man dieth to himself." We are beginning to learn that nations also exist for service, not for self-aggrandizement. We live in a world so interdependent that there is a practical compulsion to coöperate for the common good. In statecraft (and even in everyday politics) we have been discovering that the conception of society as made up of individuals each free to serve his own ends, while the devil takes the hindmost, is as faulty from the point of view of economic realism as Christianity has always told us that it is from the standpoint of spiritual idealism.

The great task, as it is the great opportunity, today, is to seek for these new treasures in Christ. Such searching will not only unearth treasure, it will show us the divine wisdom and the shining mystery of the Christ whose treasures we have so long left unappropriated. As we come nearer to understanding our Lord, we may come nearer to understanding each other. As each grasps a little of the truth which is in Christ Jesus, he may learn more in sharing his little with others who have grasped something themselves. East may teach West, as West has taught East, and the two may become twain. Who knows what fresh interpretations of Christ a mystical Christian Orient may bring to a Western world of hard, literal fact? Protestant may teach Catholic and Catholic teach Protestant, and even their unhappy misunderstandings be corrected. Then and then only will divisions be healed. They will never be healed by the waving of a magic wand and a dulcet declaration that they are no more. "God is very patient; the trouble is that we are not."

### SPIRITUAL POWER

WE ARE all parts of one big, spiritual machine. As each part receives the least touch of the operating power, it uses it and passes it on to the other parts that surround it, and they in turn use it and pass it on to the parts they come in contact with, including reaction on the first part. This spiritual mechanism gradually wears down all burrs and blemishes which prevent each part from receiving and giving the full and complete contact it was intended, until each part is smoothly polished and works without friction. Thus the wondrous spiritual power goes forward, brushing aside all difficulties—all barriers falling before it—on, on to eternity. But, it is possible for a part to be so blemished as seriously to retard the operation of the whole; or, it may deliberately set itself in reverse. To the extent that we retard or pull against the smooth, onward motion, we feel life drag—we are forcing it to drag us, not meshing properly, clashing.

—Anonymous.

## The Living Church Pulpit

Sermonette for Whitsunday



### THE WORK OF THE SPIRIT IN THE WORLD

BY THE RT. REV. ROCKSBOROUGH R. SMITH, D.D.  
LORD BISHOP OF ALGOMA

*"And when he is come he will reprove the world of sin and of righteousness and of judgment."*—ST. JOHN 16:8.

LET US PICTURE FIRST the scene on the first Whitsunday. The Apostles are gathered together; the vacancy caused by the traitor has been filled. The Lord, on whom they have relied so completely, has left them, and they are feeling helpless and "at sea." He has given them a great task, but how are they to fulfill it? And now they are waiting, waiting for the promised Guide. All at once a hurricane wind sweeps through the place, the building sways and rocks to and fro, and on the head of each they behold the mystic tongues of fire. They are no longer nervous and timid, but they feel their hearts within them filled with courage, zeal, and fire. It is the birthday of the Christian Church.

Two. Since then a network of Christian Churches has been built all over the world, and there is not a moment, day or night, when the church bells are not ringing somewhere. It is all the work of the Holy Spirit of God.

Three. The work of the Spirit is summed up by St. John under three heads: He will come to "reprove" (or "convince") the world of sin and of righteousness and of judgment. Let us consider each briefly. (a) It is so hard to convince the world of the blackness of sin. To worldly people sin is a slight error, not much more than a fault of good taste like eating peas with a knife. But the Holy Spirit teaches us that it is rebellion against the sacred laws of God. As the Jews rejected the Messiah, so the world still rejects His moral standard and is content with a much lower one. . . . The Church is regarded by many of the younger set nowadays as old-fashioned and prudish. Modesty and self-restraint are sneered at, and all sorts of reasons are discovered why "self-expression" should demand that we shall not be too strict. . . . (b) The Holy Spirit convinces the world of righteousness, that is to say, that no merely negative religion will satisfy God. It is not sufficient to keep from gross and coarse sin, for the Holy Spirit requires a life of *positive* goodness. The Christian ideal is more than that of a "perfect gentleman," and so He calls upon us not merely to admire the saints, but to be saints. (c) The Holy Spirit convinces the world of judgment. It teaches us that evil must be met and overcome, and that we shall be called to account some day as to how we have used our opportunities here. My brother, you are forming the character by which you will be judged, and every act of indulgence makes the next one easier.

Four. Listen then to the voice of the Holy Spirit as He whispers to you. Put no hindrance to His working in your heart and His fashioning your life. But do not look for startling and immediate results, for growth in grace is like bodily growth, gradual and imperceptible. The doctor prescribes good air, good food, and exercise as conditions of bodily health; and so the Church prescribes earnest prayer, devout worship, and the regular reception of the Blessed Sacrament as conditions of spiritual health.

Five. Pray earnestly, then, for the inspiration of the Spirit. For where do your good thoughts, noble desires, and lofty aims come from? Do they come from your own heart? You know that from that black and muddy pool issue forth hatred, jealousy, indulgence, selfishness. But "every virtue we possess, and every victory won, and every thought of holiness are His alone," that is, they come from the Holy Spirit of God.

NEITHER despise, nor oppose, what thou dost not understand.  
—William Penn.



## THE ENGLISH CENTENARY CONGRESS

BY THE REV. C. CLARKE KENNEDY  
AMERICAN CONGRESS SECRETARY

**T**HE PROGRAM for the English Oxford Centenary Congress is now in its final form. It has been found necessary to have duplicate meetings for each of the main sessions of the Congress. The same speakers will, therefore, be heard at both the 6 and 8 o'clock sessions.

The American speakers include Fr. Granville Williams, S.S.J.E., who will preach at Evensong at the Stadium of the White City at 6:30 on Sunday, July 9th. Rear Admiral Arms, U. S. N. (retired), will act as vice-chairman of the Congress session Tuesday evening, July 11th. Professor Chauncey B. Tinker, of Yale University, will speak on the subject "Beauty" at the Congress session Wednesday evening, July 12th. Mr. T. S. Eliot will act as chairman of the afternoon session July 13th. Bishop Stewart of Chicago will preside at the international meeting for priests Thursday morning, July 13th. The Rev. Bernard Iddings Bell will be the preacher at the 5 o'clock service at Oxford, Friday, July 14th, and Fr. Hughson, Superior O.H.C., will act as chaplain of the Pageant of Youth, Saturday, July 15th.

There will be two great open air services: Evensong at 6:30 Sunday, July 9th, at the Stadium of the White City when the Bishop of London will preside and Fr. Williams will preach; and the great Congress Mass at the Stadium of the White City at 11:30 Sunday, July 16th. The celebrant will be the Bishop of Colombo in the presence of the Bishop of London.

The Congress will be in London at the Royal Albert Hall except on Friday, July 14th, when it goes to Oxford. At Oxford there will be a Mass at 9:30 in Keble College. At 12 o'clock noon, at the time of the Assize Sermon, there will be a sermon in the university church by a Religious. The Congress returns to London that afternoon and Dr. Bell will preach at Evensong at 5:00 P.M. The Congress will meet as usual in Albert Hall at 7 o'clock and at 8:45.

On Monday, July 17th, the Congress goes to Winchester. There will be a Mass at 11:30 celebrated by the Dean of the Cathedral in the presence of the Bishop of Winchester. In the afternoon at 3 o'clock there will be the closing meeting at Hursley.

In connection with the Congress there will be various visits and short trips to places of interest to Catholics, for instance: on Monday, July 10th, there will be a trip to Ditton, Woking, and Clewer. The cost will be 5/-. On Wednesday, July 12th, to Ascot, cost 5/-; Friday, July 14th, to Oxford, and Monday, July 17th, to Winchester, cost each 7/6. The above prices include lunch in every case. Saturday, July 15th, and Sunday, July 16th, there will be Tractarian Tours at a cost of 3/6.

Prayer will be offered continuously, day and night, throughout the days of thanksgiving. Two churches near Albert Hall, St. Augustine's Queen's Gate, and St. Mary Abbot's, will provide especially for this need.

The loan exhibition at the Imperial Institute will be open from Saturday, July 8th to Wednesday, July 19th inclusive. Lectures will be given at noon on July 10th, 11th, and 12th. Admission at the door will be 1/-. There will be a large exhibition of books, vestments, and works of art in the gallery at Albert Hall.

The Centenary Handbook, containing the full program, hymns, notes on the loan exhibition, and all information needed by members, will be published early in June, price 1/-. The *Centenary Chronicle* will be published daily during the time of the Congress.

The secretary of the American Congress will have an office immediately inside the main entrance to Albert Hall and will be glad to be of any possible assistance to American visitors. There has been published a list of recommended hotels and boarding-houses and this may be obtained from the secretary of the Catholic Congress of the Episcopal Church, 94 Broadway, New Haven, Conn.

Membership badges may also be obtained there and reservations for seats made. Our Congress secretary will be glad to answer any questions those going may desire to ask.

To recapitulate, the Congress badge admits to all of the services at Albert Hall and to the reception and lecture on July 10th. No seats will be reserved or tickets issued. For the Catholic Congress sessions there are a certain number of free seats but all the good seats are by ticket, 1/- in the arena or balcony or 2/6 in the stalls. There are also a few boxes still available. In making reservations for the Congress sessions it will be necessary to state whether you wish to attend the 6 o'clock or the 8 o'clock session for any particular day.

Admission to the White City Stadium services on July 9th and 16th is by badge but a ticket is needed to secure a seat. The numbered seats are 1/- for each service. Unnumbered seats are free to Centenary members.

At Oxford admission to the High Mass is by ticket which is issued with all coach tickets from London, or may be obtained upon application. After the Mass the congregation will walk in procession to Dr. Pusey's tomb. Admission to the sermon in the university church at 12 o'clock is only by invitation because of the limited seating capacity.

At Winchester admission to the Cathedral will be by ticket issued with all coach tickets from London or given free upon application. In order to secure any tickets the applicant must be an enrolled member of the Congress.

The English Congress designated the White Star Line as their official agents and a large party is going on the *Adriatic* on June 24th. A later sailing will be on the *Majestic* June 30th. The North German Lloyd has also designated special Congress sailings on the *Columbus*, the *Europa*, and the *Bremen*.

## A LETTER THAT WAS NEVER WRITTEN

**S**UPPOSE St. Paul had written thus:

Dear Sir and Brother:

Doubtless you recall the invitation you extended to me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the Church seriously to consider a call on such meager information. There are a number of things I should like to learn before giving you my decision, and I should appreciate your dropping me a line, addressing me at Troas.

First of all, I would like to know if Macedonia is city or country work. This is important as I have been told that once a man begins in country work, it is well nigh impossible to secure a city parish. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot think of accepting the call. I have been through a long and expensive training; in fact, I may say with pardonable pride, that I am a Sanhedrin man—the only one in the ministry today.

The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Galatian field, and to take a drop would be a serious matter.

Kindly get the good Macedonian brethren together, and see what you can do in the way of support. You have told me nothing beyond the implication that the place needs help. What are the social advantages? Is the Church well organized?

I recently had a fine offer to return to Antioch at an increase of salary, and am told that I made a very favorable impression on the Church at Jerusalem. If it will help the board in Macedonia, you might mention these facts in Macedonia, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the Church. I will say that I am a first-class mixer, and especially strong on argumentative preaching.

Solicitously yours,

PAUL.

—Canadian Churchman.



# Some Literature on the Oxford Movement

By the Rev. William H. Dunphy

Literary Editor of THE LIVING CHURCH

THE stream of literature dealing with the Oxford Movement, its dominant ideals and purposes, and the intellectual and spiritual giants who, under God, produced it or were produced by it, is steadily increasing. The past few months have seen notable additions in the way of new works on the Revival, or new editions of old and well-known works.

Perhaps the most popular of the histories is *Every Man's Story of the Oxford Movement*, by T. Dilworth-Harrison (Morehouse, 85 cts.). This work serves as an excellent introduction for those who wish to know something about the Revival, or as a concise yet comprehensive summary for those who lack time for the larger works. Its style is vivid and racy, and the chapter titles give some hint as to its nature and quality: The Writer Explains, Contrast, How the Church Had Failed to Spread the Gospel, How the Church Had Failed in Social Justice, The Men Who Started the Movement and How They Started It, The Loss of Newman, Should Practice or Principle Decide?, The Revival Grips, The Fight for the Sacraments Continues, The Battle for Seemly Worship, The Battle Continues, The Principles Are Established, The Return of the Builders, How Life Came Back to the Cloister, How Music Came Back to the Choir, and "That They May All Be One." It is remarkable how much material the writer has crammed into one hundred and fifty short pages, and the reader will find it difficult to lay the book down from the point when "a proposal to take away her earthly possessions roused the Church's members to assert her heavenly birthright" to the time when, through bitter persecution, millions are rediscovering that "the most valuable thing every baptized Englishman possesses [and countless others outside England] is his birthright in the Catholic Church."

For the earlier years of the Revival, Dean R. W. Church's *The Oxford Movement* is still unrivalled, and the recent reprint of it (Macmillan, \$2.00) is strongly to be welcomed. The currents of thought at Oxford—the liberal thought of the *Noetics*, the influence of Whetely and Arnold and many another—are shown in their relation to a Movement which in vital respects was at the opposite pole from their own outlook, yet was prepared for, in large part, by them. The portraits of Keble, Froude, Newman, Williams, Marriott, Pusey, and Ward, are drawn with skillful and reverent (but not idolatrous) hand. The genesis of the Movement, its instantaneous appeal, its steady growth up to the point where the scare-cry of "Popery" was first raised, the appearance of a pro-Roman element which, with the best ideals and intentions, all but wrecked it in its adolescent stage, the rise of the new Liberalism, the series of trials and defeats culminating in Newman's secession and the catastrophe of 1845 which seemed to spell the utter ruin of the Revival—all are depicted for us with the matchless charm and scholarship and judicious fairness of Dean Church. One regrets that the narrative deals only with the years 1833-1845; though in the latter year the Movement ceased to be an *Oxford Movement*, and soon became a world-wide revival, which neither the stupidities and excesses of its friends nor the scorn and persecution of its foes, could quench.

Dr. W. J. Sparrow-Simpson takes up the story where Dean Church leaves off. In *The History of the Anglo-Catholic Revival from 1845* (George Allen and Unwin, \$3.00), he shows how the ship weathered the storms following the defection of her captain, and though this work is more theological in tone than most books on the subject, it will for that very reason be welcomed by scholars everywhere, and by those who are desirous and capable of grasping the deeper issues involved. The chap-

ter on The Apostolic Succession is among the best in the book. He shows clearly that "the Apostolic Succession is neither mechanical nor merely legal, but deeply spiritual. It must never be dissociated from the Apostolic Faith and the Apostolic Sacrament. It is no mere question of external forms and the laying on of hands, but of the Divine Commission transmitted through its possessors, the continuity of the Divine Organism of the Church in its ministerial Constitution." The Succession is both a symbol and an instrument of the uninterrupted unity of life between the Church of today and the Church of the Apostles. It was for this that the Tractarians fought, not for a shibboleth or a phylactery, nor for the uppermost seats in the synagogue.

Dr. Sparrow-Simpson carries us along through the attempts of Prime Ministers and Privy Councils to ride rough-shod over the Church, and to dictate to her her faith, polity, and worship—attempts which drove some of the Tractarians to Rome, but stirred others to fight to the last ditch, and with increasing success; the efforts to enslave the Church of God, and to treat it as a branch of the civil service, or as an adjunct of Her Majesty's Police Force. The rise of ritualism which transformed the appearance of the Church of England and did away with the almost incredible slovenliness and neglect which had long prevailed, the wide-spread revival of confession and absolution in spite of most bitter hostility, slander, and abuse, the endeavor to put down ritualism by force, extending even to the imprisonment of the offenders—all are lucidly sketched for us, as are also the fight for the spiritual independence of the Church, the revival of the Religious orders, and the development of the Movement in the twentieth century. The chapter on Three Representative Documents of the Revival contains a suggestive and arresting comparison of the original *Tracts* (1841), *Lux Mundi* (1889), and *Essays Catholic and Critical* (1926). One rises from the reading of this work with a deepened sense of the spiritual power and stability of the Movement, and of the providential care that has enfolded it from the first—not least in the hours of gloom and darkness.

AN INTERESTING by-path in Church history is taken by Prof. P. E. Shaw in *The Early Tractarians and the Eastern Church* (Morehouse, \$2.00). In these days, when Rome has vigorously slammed the door in our face, and when Protestantism seems to have nothing to offer but a unity of discords, Churchmen are once more turning their faces to the East, and unity is unquestionably upon the horizon. The efforts, therefore, of our spiritual fathers to blaze a trail toward reunion with the great representative of historic, non-papal Catholicity, take on peculiar interest. Particularly fascinating is the Palmer Episode—the attempt of this Quixotic freelance to enter into communion with the astounded Orthodox prelates of Russia and Constantinople without renouncing the communion of his own Church. One only wishes that the author possessed a deeper sympathy with the Tractarian claim that they represented, not a new form of private opinion and somewhat diluted Protestantism, but the true historic position of the Anglican Church herself, and also that he had made a generous use of the remarkable correspondence between Palmer and Khomiakoff. The possible influence of the latter on Anglican theologians, and particularly on their gradual realization of the Church as an organism, rather than a mere organization, presents an interesting and not easily solved problem. One of the most interesting chapters in Professor Shaw's work is that on the Jerusalem bishopric, a Lutheran-Anglican project, with marked affinities



to the proposed South Indian scheme of our own day. It was this project, it will be remembered, which dealt the death-blow to Newman's Anglicanism.

Very different both in outlook and treatment from any of the works already mentioned are two books by Protestant scholars, the new edition of *The Anglican Revival* (Longmans, \$5.75) by Dr. Yngve Brilioth, the noted Swedish theologian, and *A Century of Anglo-Catholicism* (Oxford University Press, \$4.75) by Herbert Leslie Stewart of Dalhousie University, Halifax. It is a pity that they are so expensive, as this will hinder many from the benefit to be derived from their profound study. On the whole, both writers endeavor to be fair and sympathetic with Anglo-Catholicism, although there are times when they fail in both respects—quite unintentionally and unconsciously and almost inevitably. In particular, both of them would prefer to have Anglican Catholicity abandon its "intolerance" and "exclusiveness" and make its contribution to a wider and richer Protestantism. But this is to ignore or to misconceive the fundamental character of the Movement. From the first its adherents have denied the opening premise that the Church derives either her life or her faith from the Reformation—they have insisted on her organic oneness with the historic Church of the ages, rather than her accidental association with the religious societies originating in the ferment of the sixteenth and seventeenth centuries, and to require Anglo-Catholicism to be content with enriching pan-Protestantism is to insist that it should deny and stultify itself, abandon its *raison d'être* and deepest convictions, and commit suicide. Such a demand is neither fair nor reasonable. Moreover both writers set up a false contrast between a static and a dynamic conception of the Church. In truth the Church is both—her faith, organization, and life are both, for she is a living organism, and no organism can survive without the functioning of static and dynamic elements alike. This needs to be emphasized, for Catholics themselves are today in danger of forgetting it. The static element alone spells stagnation; the dynamic alone, perpetual explosion. And neither of these is a mark of the Catholic Church or of the Catholic Faith. The vital condition of all true growth and progress in an organism is something which remains essentially unchanged. This is above all true of the Body of Christ, of her creed, her hierarchy, her sacraments, and her whole life. We cannot emphasize this too strongly, and the failure to give practical recognition to this truth and its consequences accounts for much of the inadequacy of two otherwise valuable studies.

On the other hand, the Centenary edition of S. L. Ollard's *Short History of the Oxford Movement* (Morehouse, \$2.10) and C. P. S. Clarke's *The Oxford Movement and After* (Morehouse, \$2.95) spring from the mainstream of the revival itself, and serve both to instruct and to inspire. What Canon Ollard says of the Movement might well be spoken of his own book: "To study it is to learn never to be afraid to take the unpopular or what seems to be the beaten side; never to despair of God's Church nor of His truth. In the lives of the men whose honored names this book records can be seen a beauty, a genius, a depth of spiritual power which are a reflection of the life of God. 'They were lovely and pleasant in their lives'; and to read those lives is a sure cure for depression as to the English Church, its present or its future; to take up and read the old Tractarian story sends the faint-hearted back again with fresh heart and new power. For these men of the Oxford Movement, whatever their mistakes or failings, witness to the fact that in the English Church, with all her anomalies and weaknesses, there are still present in their fulness the gifts of the Spirit and the power of the Lord."

Prebendary Clarke's work, in addition to covering the ordinary ground, devotes some attention to the pre-Tractarian Movement in America and to the influence of our own Bishop Hobart on Newman—an influence which is only beginning to be realized but which may turn out to be of great importance. Moreover, he emphasizes the new elements that have come into

the Movement—the realization of the social task of the Church due to Gore, Scott Holland, and others, and the assimilation of the best elements in Liberalism and in modern thought generally. At the same time he offers some well deserved criticisms which Catholics may profitably take to heart.

ONE OF THE MOST fascinating histories of the Revival is *The Secret Story of the Oxford Movement*, by the Rev. Desmond Morse-Boycott (Skeffington, \$4.35). This work seems likely to become a classic. Some idea of its fascinating style may be gained from the chapter headings: The Valley of Dry Bones, Breath from the Four Winds, The Plot, The Writing on the Wall, Trial by Jury, The Parting of Friends, Bowing and Scraping, The Second Winter, The Second Spring, The Persecution Company, Ltd., Much Ado About Penance, Ancient and Modern, *Ut Unum Sint*, and No Shall Stir. One of the many interesting side-lights is the Gilbertian narrative of how a simple Anglo-Catholic tract was conscripted into the service of the Allies during the World War. A sadder episode is the failure to seize the opportunity of buying one of the most popular English newspapers for a song, and making it an organ of the Movement. The newspaper has regained its former prosperity, but is now in the hands of men like Bertrand Russell, Aldous Huxley, and other apostles of paganism. Yet with a wealth of diverting anecdotes and illustrations, the writer keeps his eyes, and those of his readers, on the great ideal and the central reality, the Christ on His Cross, in His Sacrament, and on His throne of glory.

*Religious Thought in the Oxford Movement*, by Clement C. J. Webb (Macmillan, \$2.40), sets forth the philosophical principles which lay behind the religious beliefs and teachings of the Tractarian leaders and their successors. Dr. Webb, like Brilioth, lays great emphasis on "Moralism" as the driving force of the Movement. One of the most interesting ideas developed in this work is the series of analogies of the tendencies of thought implied in the Oxford Revival to contemporary tendencies in wider spheres, and especially the suggestive analogy in the difference between Tractarian theology (centering in the Incarnation) and Evangelicalism (centering in the Atonement) with the difference between the Hegelian and Kantian positions. One wishes that Professor Webb had pursued the subject into the reconciliation of the two (emphasis on the *good will as embodied in social institutions*) worked out by Solovyoff, with its further implications for religious thought. No one who reads Professor Webb's book will ever suppose that the Oxford Movement, with all its theological and sacramental emphasis, ever denied or disparaged the primary importance of moral and spiritual earnestness. On the contrary he will learn afresh the Tractarian conviction that the religious experience is rooted in the moral, and that the genuine development of religious experience is quite impossible without the aspiration after moral perfection and holiness.

*Kingsley Versus Newman* will appeal to a far wider audience than those interested in brilliant dialectic and keen theological and moral controversy. This work contains Newman's *Apologia* (the two versions of 1864 and 1865) preceded by Newman's and Kingsley's pamphlets. It is published by the Oxford University Press and has an introduction by Wilfrid Ward. It is not only the epic contest of a skilled swordsman against a powerful but clumsy giant, but far more it is the baring of a human soul—one of the most vigorous, yet exquisitely delicate and sensitive, of modern times—a spirit of pure flame yet a spiritual Odysseus. Everything selfish in us, everything carnal, everything worldly, everything which has not been touched by the live coal from off the altar, tends to shrivel up and wither in the presence of this suffering yet triumphant soul.

AMONG SMALLER WORKS meriting attention may be noted a new edition of *The Story of the Catholic Revival*, by Clifton Kelway (Philip Allan, 85 cts.), with a preface by Lord Halifax, *The New Spirit in Anglo-Catholicism*, by Francis



Underhill (Morehouse, 50 cts.), and the excellent series of booklets, *Heroes of the Catholic Revival* (Catholic Literature Association, 10 cts. each). By far the best explanation in small compass of the Movement, its ideals and achievements, is the penny tract *What is the Oxford Movement?* (3 cts.), published by the Catholic Literature Association. The original bombshell which initiated the Revival—a revival which has continued to be fruitful in bombshells—was of course Keble's *Assize Sermon*, and the Centenary Edition of this sermon published by Morehouse (18 cts.) is to be welcomed. Nor are children forgotten, for *The Fruitful Seed: How Tony Learnt About the Oxford Movement*, by Dorothy Burton (illustrations by Margaret Walker) explains the story for them in clear, simple language (Morehouse, 50 cts.).

Finally, the literature inspired by the Oxford Movement has been rich in biography. One of the best examples of this is *John Keble* (Morehouse, \$1.75), by Lord Irwin, son of Lord Halifax and former Viceroy of India. It is a penetrating and understanding study of one of the most human and lovable characters that molded the Movement. *The Life of Cardinal Newman* by Dr. Gaius Glenn Atkins (Harpers, \$2.50) is attractive but somewhat superficial, and decidedly unfair to Anglican Catholicism. Far better is *Cardinal Newman: A Biographical and Literary Study*, by Bertram Newman (Century Co., \$2.00), which is addressed to the general reader, and is "designed to provide an uncontroversial introduction to Newman regarded as an English Classic, and with special reference to such of his writings as may be held to possess a general as distinct from a purely theological appeal." The many thousands who love the writings of Prebendary H. F. B. Mackay will welcome the third edition of his *Saints and Leaders* (Morehouse, \$2.40), one of the finest studies in religious biography for many a day, though many of us will regret the omission of any Americans from the list. The inclusion, however, would be almost too much to expect of an English writer. *A Tractarian at Work* (Morehouse, \$3.65), by J. F. Briscoe and H. F. B. Mackay, tells the story of that grand stalwart, Dean Randall. *Lead, Kindly Light*, by the Rev. Desmond Morse-Boycott (Macmillan, \$1.50) is a homely but vivid and fascinating study of twenty-one saints and heroes of the Oxford Movement. The reader rises with the conviction that the note of heroic sanctity has never disappeared from the Anglican Church, and that those of her children who seek to live by the Spirit still bring forth the fruits of the Spirit both in their own lives and in the lives of those touched by their own radiance.

### HOME THOUGHTS

THE FOLLOWING is a reprint from the Sunday bulletin, *St. Peter's Messenger*, of St. Thomas' Church, Mamaroneck, N. Y.

"We Christians should try to make our homes full of Christian inspiration. How about the pictures on your walls? The greatest artists and architects have worked on religious subjects. Look at your books and magazines. Are your Bible and Prayer Book visible? Have you any of the great religious books? Have you a Church magazine such as *The Spirit of Missions*?

"Look at your desk. Does your calendar remind you of Church appointments? Is your packet of envelopes right where it belongs ready for next Sunday?

"Look in your dining room. Does it remind you of the family blessing that you always ask before meals? Look into your bedroom. Do you see the place where you kneel in prayer?

"How about the conversation in your home. On Sundays do you say, 'I believe in God' and then go home and start complaining and worrying; or is your speech based on faith and trusts?

"What about guests in your home? Do they learn that it is a Christian home by what they see and hear? Do the family religious obligations call them to Church without the slightest offense to Sunday visitors? Ask your guests to come along but do not let them feel that the declining will keep you at home. Encourage them to attend their own church if they will. Plan to make the atmosphere of your home such that the active, regular Christian life of power, peace, and joy will be easier."



## The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

### WAITING FOR THE PROMISE

READ Acts 1:4-8.

READ Acts 2:1-4.

THE GREAT transaction of Pentecost is full of matter for meditation. The whole setting is richly symbolic; the Upper Room, the mighty wind, the flame of fire, the gift of the Holy Spirit, the baptism of the Church for the work of Christ. Let us, however, today think especially of the conditions for receiving the gift. What dispositions of heart and mind are necessary in order that the visit of the Holy Spirit in any experience of our lives may not be in vain? Be sure that He comes to every soul not as in the great and moving experience of the apostles in Jerusalem, but just as truly when He rests upon us in Confirmation or Ordination or comes to cleanse and enlighten us in hours of prayer or meditation. There must be in us the same preparation that our Lord provided for the disciples if we are to avail ourselves most fully of the gift.

1. *Expectation.* Our Lord had carefully created and fostered this by the promises made on the night before He was crucified, by the instruction given during the Great Forty Days, and by His last admonition before He ascended: "Wait for the promise of the Father which ye have heard of Me." It is this attitude of expecting great things from God that ensures receiving great gifts. Mind and heart must be alive unto God, waiting and sure that he will not fail us.

2. *Purification.* Notice how our Lord brought to their memory the baptism of John: "John truly baptized with water." Why did He take them back across the months that they had spent with Him to that scene by Jordan when some of them at least had gone down into the waters of cleansing, confessing their sins? Surely it was to remind them, as it ought to remind us, of the need of repentance. There was not one of them to whom the promise was made who did not need it. Simon Peter, Thomas—one can go through the whole list and imagine the moving of conscience within them, as our Lord drew their minds back to John's baptism. It must be so with us. As we pray at the beginning of the service that God may "cleanse the thoughts of our hearts by the inspiration of His Holy Spirit," we must prepare for the gift by heart-searching self-examination and penitence.

3. *Fellowship.* "They were all with one accord in one place." Not simply together outwardly, but inwardly in accord. Their expectation was a corporate expectation, and their repentance a corporate repentance. They were ready for that experience which St. Paul so wonderfully described: "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Therefore Christians should prepare for Whitsunday by drawing together in holy love and by praying earnestly for all Christian people and for the Church. Meditate, therefore, upon the promise and upon the preparation. So and only so shall come the renewing of the Pentecostal gift enlightening our minds, directing our wills, sustaining and comforting our hearts.

O Lord, whose promise is sure, prepare us for Thy gift. We wait for Thy loving kindness in the midst of Thy temple. Grant us the help of Thy grace, that we may be expectant, cleansed, and joined together in one accord, that the baptism of Thy Spirit may come upon us. Amen.

THERE IS DANGER that our passion for education may blind us to some elementary truths. There is a naïve idea, here in America, that in some way education is bound to be a universal blessing, a notion that it is a sure way of salvation, because it is, or is ideally considered to be, the pursuit of truth.

As a plain matter of fact, education has sometimes produced clever rogues in large numbers instead of converting and saving those whom it is supposed to benefit.—*Bishop Fiske.*





## Churchwomen Today

Ada Loaring-Clark, Editor

AS WE BEGIN to disband our organized work and study for the summer, it is splendid to know that a theme on which to concentrate our mission study in the fall has been selected and that leaders are ready to discuss with others, who will in turn

### New Study Theme

lead, the timely topic of Christ and the Modern World. Dr. D. A. McGregor, in coöperation with Miss Margaret Marston, is preparing a leaders' manual; it will be ready for use at summer schools. Six lessons will embrace the subdivisions of: The Call to Discipleship Today; Modern Trends Toward Paganism; Industrialism and the Spread of Christianity; Communism; Nationalism and Internationalism; Outlook for the Future.

*The Never Failing Light* by Dr. James H. Franklin (60 cts. paper, Book Store) will be the principal textbook used for this series of theme studies. In it is shown the power of the Everlasting Gospel to meet the needs of the modern era. But the subject, Christ and the Modern World, will be treated as a whole and references will not be confined to any one book. Eight other books are recommended as source books; these are listed in the May *Spirit of Missions*. Several of these we already possess, others can be added *ad libitum*.

JOURNEYING in thought and prayer with our Presiding Bishop and Mrs. Perry, we shall be in that fascinating city of the Orient, Tokyo, Japan, tomorrow, Sunday, June 4th. Here the services and ceremonies formally opening the first two units

### St. Luke's, Tokyo

of St. Luke's International Medical Center will be held. The in-patient department and the College of Nursing are completed. We are happy and proud in the dedication and opening of these two units, not only because they constitute in themselves the most up-to-date hospital in Japan but also because they represent the prayer and gifts of a notable army of Church women. The central, in-patient unit, will accommodate 275 patients, its finish and equipment is thoroughly modern. The College of Nursing, the gift of the Rockefeller Foundation, will accommodate some two hundred nurses. The whole first floor of its five stories is devoted to lecture and demonstration rooms, laboratories and libraries.

The development of St. Luke's has been almost phenomenal. From a small beginning in 1902, with eight beds, it has grown mighty in its influence through its good works. It is an outstanding tribute to the Church and especially to the thirty years of Christian endeavor of Dr. Rudolf Bolling Teusler, whose large vision, tenacity of purpose, and consecrated zeal has made the achievement possible.

A UNIQUE and interesting project of peace education is the awarding of fifty cash prizes to be given to young people by the Department of International Justice and Goodwill of the Federal Council of Churches. To gain one of these awards three

### Youth, Peace and War

things are required: Study of peace and war problems; Interview an adult regarding the cause and cure of war; Write an essay of not more than eight hundred words on the results of the interview. Young people are invited to organize study groups in Church schools, Young People's Societies, and elsewhere for a discussion of this vital world issue.

Walter W. Van Kirk, Federal Council of Churches, 105 East 22d street, New York City, will gladly send all particulars.

## MEMORIAL TO BISHOP CHESHIRE

THE FOLLOWING resolution in memory of the late Bishop Cheshire was adopted on May 10th at the annual diocesan convention of North Carolina held May 9th and 10th in Raleigh:

Joseph Blount Cheshire, our late Bishop, was born in 1850, the son of the Rev. Joseph Blount Cheshire and Elizabeth Toole Parker Cheshire. His character and tastes were formed in boyhood in the midst of a Christian family and under the guidance of a clergyman, his father, who was for fifty years rector of Calvary Church, Tarborough. His boyhood associate was the late Dr. Richard H. Lewis, who remained his friend and counsellor to the end of his life in 1926. He attended college at Trinity College, Hartford, and while there he came under the influence of the late John Williams, Bishop of Connecticut.

He was only fifteen years old at the close of the conflict between North and South. He engaged first in the practice of law. His first parish was in Chapel Hill, and he shared there the privations of men like Dr. Kemp Battle and Dr. John Manning, his friends and parishioners, who had reestablished the University of North Carolina. He had been ordained deacon by Bishop Atkinson in 1878, and priest by Bishop Lyman in 1880. Called to be rector of St. Peter's Church, Charlotte, in 1881, he remained there until 1893, when he was consecrated Bishop in Calvary Church, Tarborough, on the 15th of October. His missionary interest was shown in the formation of new missions in and around Charlotte, in St. Mark's Church, Mecklenburg County, and in the establishment of St. Peter's and the Good Samaritan Hospitals in Charlotte by his parishioner, Mrs. John Wilkes, and in the care of the Thompson Orphanage under his friend, the Rev. Edwin A. Osborne. St. Mary's School, Raleigh, ceased to be private property conducted by Dr. Bennett Smedes, and he enlisted the aid of his friends to make it a Church school of the Carolina dioceses. He always showed great interest in the work of St. Augustine's School and St. Agnes' Hospital, and was president of their board of trustees.

The years of his manhood were the years of the rehabilitation of North Carolina and the South, and with unselfish devotion and untiring zeal he gave himself to the life of his own people. He was content to work for them.

"He sought not kinship with mere earthly kings  
But wielded in the hearts of men a sceptered power."

His early published writings were an effort to gather up the ecclesiastical records of his own diocese and state. He wrote *The History of the Church in the Confederate States* in order to preserve the records of the trying times of war, and his *Nonnulla* preserved the traditions he had gathered as a North Carolina boy and man.

The words of his last convention address may be taken as his legacy to this convention.

"We have from year to year a feeling that we are the same in faith, in love, in the animating sense of a continuous common hope and purpose, a common and unceasing effort to carry on the work handed down to us; and the indwelling Spirit knits us into a heavenly fellowship with the Body of Christ, so that we feel our union and identity with all the faithful who are gone before—but whose life and work persists through all earthly and human mutations, and makes us one with them, now and forever."

A. BURTIS HUNTER,  
ISAAC W. HUGHES,  
MORRISON BETHEA,

JOSEPH HYDE PRATT,  
FRANK S. SPRUILL.

FIVE COMMONWEALTHS of the United States now have Jewish governors, according to a recent issue of *The Hebrew Lutheran*. The states referred to are Oregon, New Mexico, New York, Illinois, and Florida. The same article mentions the fact that twelve Jews were elected to Congress and that two Jews are members of the Supreme Court. Attention is called to the fact that within one hundred years the Jewish population of America has increased from about three thousand to more than four and one-half millions.

—*Lutheran News Bulletin*.



# The Oxford Centenary in Japan

By Paul Rusch

St. Paul's University, Tokyo

**O**XFORD UNDO KINEN TAIKWAI is the official name used for the Oxford Movement Centenary commemoration in the Holy Catholic Church of Japan (the *Nippon Sei Kokwai*). Beginning with a Pastoral Letter from the bishops of the Church in Japan [published in *THE LIVING CHURCH* of May 13th], ordered read in all the churches and missions the first Sunday after Easter, the Oxford Movement Centenary celebration to take place during Whitsun week on June 7th, 8th, and 9th in Tokyo was called to the attention of all Japanese Churchmen and women. The celebration will take the form of a united convention for the purpose of deepening and quickening the life of the Church in Japan. A copy of this Pastoral Letter, printed in leaflet form, was handed after the service on April 23d to each person attending church, whether in the little congregations of the far northern diocese of Hokkaido or in the larger parishes of the great cities of Tokyo and Osaka, or in the little leper colony missions of Kusatsu or Kumamoto, or in the small groups making up Christ's Church of the far southern diocese of Kyushu.

The eyes of the whole Church in the Japanese Empire will center upon the Church's great educational centers in Tokyo during the three days of the commemoration, where the scene of Japanese section of this world-wide celebration will be held on the campus of St. Paul's University and Shingakuin, the central theological college of the Church in Ikebukuro, Tokyo. The Rt. Rev. Samuel Heaslett, D.D., Bishop of South Tokyo, is chairman of the committee in charge.

**A**N UNUSUAL feature of the opening session on Wednesday evening, June 7th, in the main hall of Shingakuin, will be the presence of the Most Rev. James DeWolf Perry, D.D., Primate of the American Church, whose final four days of his official visitation to the American missionary districts in the Orient finds him in the North Tokyo and Tokyo dioceses. The session opens with a reception of the three hundred or more bishops, clergy, and laity expected to attend. The speakers for this program will be Bishop McKim, Bishop Matsui, and the Rev. Professor Sasaki, who will explain the various objects and the spirit of the commemoration. At the close of the meeting there will be a preparation service for the choral Eucharist conducted by the Rev. T. S. Nakamura, rector of Christ Church, Nojiro, diocese of Tohoku.

The second day of the commemoration will begin with an early choral Eucharist and commemoration service in All Saints' Chapel, St. Paul's University. The Rt. Rev. Basil Simpson, D.D., Bishop of Kobe, will be the celebrant, assisted by three priests. The choral service will be sung by a combined choir consisting of St. Paul's University choir and fifteen selected women singers from the diocese of Tokyo churches and institutions. The Bishop of Mid-Japan will preside at the 10:30 A.M. historical session, to be held in Shingakuin Hall, at which the Rev. Professor Yamagata will speak on *The History of the Oxford Movement* and the Bishop of South Tokyo will speak on *The Points of Contact Between the Oxford Movement and (1) the Evangelical Revival, and (2) the Growth of Liberal Thought and of Social Consciousness*. At 5 o'clock there will be a choral Evensong in St. Paul's University Chapel, with the Bishop of Kyoto as preacher, speaking on the Vision of Christ's Church, and the Very Rev. Kichinosuke Ochiai, D.D., Dean of Shingakuin, as officiant. The evening session will consist of a discussion session held in Shingakuin Hall, with the Bishop of Kyushu as chairman. The subject will be *Practical Lessons of the Oxford Movement and Other Movements in the Nippon Sei Kokwai in Dealing with (a) the Problem of Sin and Salva-*

*tion*, led by the Rev. Kinoshige Yashiro, rector of St. Augustine's Church, Okayama, diocese of Kobe, and the Rev. Seiichi Miura, rector of Holy Trinity Church, Kumamoto, diocese of Kyushu; and (b) the Setting Up of God's Kingdom on Earth, led by the Rev. Sadajiro Yanagihara, rector of St. John's Church, diocese of Osaka, and the Rev. Prof. M. S. Murao of Shingakuin. This session will close with a preparation service for the Holy Communion conducted by the Rev. K. Miyazawa, rector of Holy Cross Church, Odawara, diocese of South Tokyo.

The final day of the celebration, June 9th, will begin with a 7:30 celebration of the Holy Communion in Shingakuin Chapel, with the Bishop of Tohoku as celebrant. A devotional session will follow at 10:30 in Shingakuin Hall with the Bishop of Kobe and the Rev. Prof. Yoichiro Inagaki, D.D., of Shingakuin, as leaders in the subject, *The Spiritual Message of the Oxford Movement*. The Bishop of Kyoto will be chairman of this session. At five in the afternoon there will be a choral Evensong in St. Paul's University Chapel with the Rev. Fr. Nose, rector of Sankyo Church, Tokyo, as officiant and the Rt. Rev. Gordon J. Walsh, D.D., Bishop of Hokkaido, as preacher on *The Ideals of Christian Worship*. At seven comes the final session, a discussion meeting with Bishop Reifsnider as chairman, on the subject *The Sei Kokwai and Its Message for the Times*. The Rev. Shigeo Kojima, Ph.D., dean of St. Paul's University College of Literature, the Rev. S. Yamada, rector of St. Andrew's Church, Tokyo, and the Rev. P. G. Kawai, rector of St. John's Church, Nagoya, diocese of Mid-Japan, will speak on this subject under the heading of *The Church and Its Place in the National Life of Japan*, while the Rt. Rev. Yasutaro Naide, D.D., Bishop of Osaka, will close the session by sounding the Call to Advance to the *Nippon Sei Kokwai*.

In addition to other services there will be Matins at 7 A.M., on June 8th and 9th said by the Rev. S. Kimura of the diocese of Kyoto and the Rev. P. M. Wakatsuki, rector of Holy Trinity Church, Gojyo, diocese of Kyoto, and noon intercessions led by the Rev. L. S. Maekawa, D.D., rector of Christ Church, Sendai, diocese of Tohoku, and the Rev. P. T. Tsuji, rector of St. Andrew's Church, Yokohama, diocese of South Tokyo. These services will all take place in Shingakuin Chapel.

**T**HROUGHOUT the Japanese Church a great interest is being shown in the coming Centenary commemoration. The Church Publishing Society of the Japanese Church reports that its translated edition of Ollard's *Short History of the Oxford Movement* is enjoying a remarkable sale. From the books offered in English, Dilworth-Harrison's *Every Man's Story of the Oxford Movement* is the most widely read. For the deeper students on the Movement, Clarke's *Oxford Movement and After*, Ollard's *Short History of the Oxford Movement*, and Ollard's *Anglo-Catholic Revival* are proving the most popular. The sixteen faculty and student chapters of the Japanese Brotherhood of St. Andrew on the campus of St. Paul's University and Middle School are devoting six regular weekly meetings of each chapter to lectures and discussions on the Oxford Movement, preparing the way for some 200 university members of the Brotherhood to understand the importance of the observation of the Centenary on the campus June 7th, 8th, and 9th. The Students' Religious Research Society of the Department of Religions of St. Paul's University, of which the Very Rev. J. K. Ochiai, D.D., and the Rev. Prof. Enkichi Kan, dean of the Junior College, are president and counsellor respectively, are sponsoring a special edition of their periodical magazine dealing with the Oxford Movement Centenary.



# BOOKS OF THE DAY

Rev. William H. Dunphy  
Editor



A TRACTARIAN AT WORK. A MEMOIR OF DEAN RANDALL. By J. F. Briscoe and H. F. B. Mackay. With a Foreword by Viscount Halifax. A. R. Mowbray & Co., Ltd., London and Oxford; Milwaukee, U. S. A.: Morehouse Publishing Co. 1932. (80, pp. xi, 211; illustrated.) \$3.65.

**R**ICHARD WILLIAM RANDALL (1824-1906) was a disciple of the Tractarians, who succeeded Archdeacon Manning as rector of Lavington. He was afterwards first vicar of All Saints', Clifton, and finally Dean of Chichester. It is interesting to read his life. He passed through many discouraging experiences; he was misunderstood and criticized; he was not only actively opposed at times but treated with coldness and indifference. All the while, his splendid faith stood him in good stead; and he maintained a buoyancy and charm which were the wonder and admiration of those who knew him best.

Not the least valuable feature of this book is to be found in the correspondence. Some of Dean Randall's letters are full of practical advice—the very sort of things one would like to have in one's commonplace book. We feel that the Dean was truly a lovable, gracious man, as well as a priest and scholar. In many ways he was ahead of his time; in others, he was decidedly conservative. The story of his life is a distinct contribution to the Anglican biographical output of recent years.

E. L. P.

THE ADVENTURE OF FAITH. By the Rev. Father Andrew, S.D.C. A. R. Mowbray & Co., Ltd., London and Oxford. Milwaukee, U. S. A.: Morehouse Publishing Co. Printed in England. 1933. (80, pp. 125.) 85 cts.

**T**HE AUTHOR tells us that he has sought to set forth "the plain philosophy of a plain man." In a simple, clear manner, Fr. Andrew has given us the fruit of his meditations; he has told us the things which have been impressed upon him in his missionary toils among members of another race. We feel that the author has lived his little book.

"Real doubt is something to be faced; but let us always remember there are also real faiths." The atheist and agnostic may be very clever men; but they have no guidance to give us against the assaults of life's sufferings. We need more hopeful, more congenial company in our pilgrimage.

The book is full of stimulating thoughts. We feel sure that no priest would err in selecting it for a study group or for a series of meditations.

E. L. P.

THE COMPASSION OF SAINT MARY. A STUDY OF THE SACRED PASSION. By Alban H. Baverstock, M.A. London: The Faith Press, Ltd. Milwaukee, U. S. A.: Morehouse Publishing Co. 1933. (Small 8vo; pp. x, 68, announcements.) 70 cts.

**T**HIS little book is a series of meditations on Mary's share in the Passion of our Lord. The holy Mother had her place at the cross as well as at the crib of Bethlehem; men have been prone to pass over the figure of the sorrowful Parent. With deep reverence and piety, the author has sought to trace the heart-rending episodes of that first Good Friday as Mary herself must have seen and felt them. How much his conception of the Mother's thoughts and emotions has been colored by tradition, conjecture, and the poetic fancies of the Middle Ages, it is not for us to say. But the book itself breathes the spirit of sincere devotion.

E. L. P.

PRINCE CHARLIE. By Compton Mackenzie. D. Appleton & Co., New York. \$1.50.

**C**HARLES EDWARD STUART, called Bonnie Prince Charlie, was the last of the Stuarts to come near to the throne of England, or at least this is the opinion of Compton Mackenzie in his book, *Prince Charlie*. "Yet it can hardly be doubted that if Charles had had his way he would have won the throne for his father, and what is more, kept it." Such was the panic of the Hanoverians that "Even George himself, who with all his detestable qualities did possess physical courage, was contemplating flight." The failure in the campaign of 1745-46 is attributed to the timid policy of a clique of Jacobite leaders under the influence of Lord George Murray.

The author is thoroughly in sympathy with his hero. Charles is presented as a gallant, chivalrous cavalier, a Prince better qualified to reign than any scion of the blood royal in all Europe. He was a skillful general, tolerant and merciful to all opposition even in his short hour of triumph. During his campaign not even spies were executed.

Compton Mackenzie, whether intentionally or not, classifies the Anglican Church as "Protestant." In 1751 Prince Charles was received into the Church. It is curious to note that the author gives Charles' conversion to Anglicanism as the chief evidence of a period of mental disturbance.

G. L. S.

**A**NOTHER VOLUME in the Yale Studies in religious education has been published under the title *Church Schools of Today*. The authors are Hugh Hartshorne, Ph.D., of the research department of the Yale Divinity School and Earle V. Ehrhart. Dealing with concrete realities it seeks to answer such questions as What are Church schools doing today? What are their major problems and how do they go about meeting them? The authors report the facts for ten outstanding Church schools, giving a full picture of one and summarizing similar studies of nine others. The techniques used in securing the data are described in full, so that churches desiring to make similar studies of their own work can readily do so. Problems of social background, of the religious influence of homes, of the present needs of the children, of the way in which the work is organized, of costs and wastes, of the processes of study, worship, recreation, and social service are all included, together with a careful appraisal of discovered processes in terms of their adequacy in meeting revealed needs. This is the third in a series of four volumes that report a study of trends in religious education sponsored by the Institute of Social and Religious Research. (Yale University Press. \$2.00.)

C. R. W.

**J**OSEPH TAUSEK, the well known authority on Abraham Lincoln, has brought the wealth of his information to bear on *The True Story of the Gettysburg Address*, perhaps the greatest speech ever delivered in America, certainly the greatest forty-line speech. The author has exhaustively examined all the evidence in the case, has sifted the facts and discarded the myths and errors that have hitherto obscured the true story of this immortal utterance, which Greeley called "the finest gem in American literature." This little volume may be considered a school book, but it is worthy to be read by every adult who is interested in the "great President." (New York: Lincoln MacVeagh. \$1.00.)

C. R. W.



# NEWS OF THE CHURCH

## Dr. Porter Raised To the Episcopate

Cathedral Crowded for Ceremonies  
as Seven Bishops Attend—Bishop  
Sanford is Chief Consecrator

(Picture on page 147)

SAN FRANCISCO—Under the clear blue sky of a bright and mildly warm day, in the unfinished Cathedral, in San Francisco, a great congregation gathered for the consecration of the Ven. Archie William Noel Porter, Ph.D., as Bishop Coadjutor of Sacramento. Attending were something like a thousand in the nave and crossing, sitting and standing; three hundred in the choir and chancel, including the two choirs of the Cathedral and St. Francis'; more than a hundred clergy, besides the seven bishops in the sanctuary.

Consecrators were Bishop Sanford of San Joaquin (president of the Eighth Province), Bishop Moreland of Sacramento, and Bishop Parsons of California. The Presenting bishops were Bishop Moulton of Utah and Bishop Gooden, Suffragan of Los Angeles. Bishop Jenkins of Nevada read the litany; Bishop Gooden the epistle; and Bishop Stevens of Los Angeles the gospel. All seven joined in the laying on of hands.

The sermon by Bishop Parsons gave a stirring presentation of the pastoral side of the bishop's office, emphasizing the truth that while constant activity and thorough learning are required of him it is by his life and its influence on others, and by his concern for the life and spiritual growth of others that he accomplishes his work as pastor.

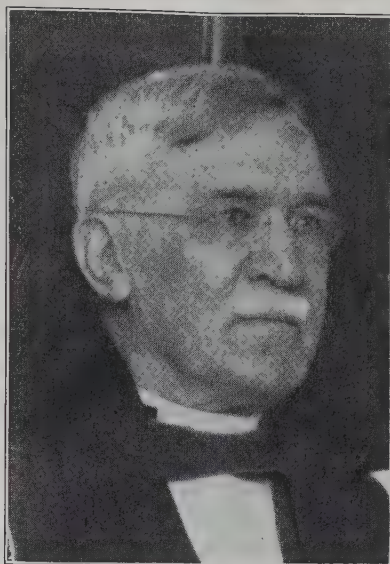
The service was simple, and the impressive solemnity of it came out notably.

The Governor of the State, James Rolph, formerly a vestryman of St. John's Church, San Francisco, flew down from Sacramento to attend the service, and the mayor of San Francisco, Angelo Rossi, a Roman Catholic, attended with him.

After the signing of the legal documents in the chapter house, a reception was tendered to Bishop and Mrs. Porter, and to the bishops and visiting dignitaries, at the Fairmont Hotel. Luncheon was served with more than four hundred in attendance. Messages were received from the Governor and the mayor, and others unable to attend. Speeches were made, and the gathering dismissed with a benediction by Bishop Parsons.

### New Federal Council Member

NEW YORK—The entrance of the United Church of Canada into affiliation with the Federal Council of the Churches of Christ in America was announced May 24th by Dr. Albert W. Beaven, president of the Council.



BISHOP REESE  
Celebrates Twenty-fifth Anniversary

## Bishop Reese of Georgia Observes 25th Anniversary

Savannah Clergy and Vestries Entertain  
at Dinner for Him

SAVANNAH, GA.—The Rt. Rev. Frederick F. Reese, D.D., on the eve of the twenty-fifth anniversary of his consecration as Bishop of Georgia, was tendered a dinner at the DeSoto Hotel by the clergy and vestries of the city parishes and of St. Thomas' Church, Isle of Hope. The toastmaster was J. Randolph Anderson, D.C.L., senior warden of Christ Church. Representatives from the other parishes of the city also spoke. Bishop Reese, in replying, dwelt on the early history of the Church in Georgia and the work of his predecessors, Bishops Elliott, Beckwith, and Nelson.

Bishop Reese, who was the recipient of many gifts and expressions of congratulation from all over the country, is greatly beloved and admired by a host of friends.

On the morning of May 20th the Bishop celebrated the Holy Communion in Christ Church, when a large number from the parishes of the city attended.

On Sunday, May 21st, Bishop Reese confirmed a class of thirty-four at Christ Church, one being received from the Roman Communion. The service was held on this day at the Bishop's special request, he wishing to be in his own parish for confirmation on his twenty-fifth anniversary.

### BISHOP MIKELL TO LEAD CLERGY SCHOOL

SEWANEE, TENN.—Bishop Mikell of Atlanta will be one of the leaders of the Sewanee Clergy School to be held August 1st to the 11th. A year ago the school was a venture but today it is an established annual feature in the life of the province of Sewanee.

## Appoint Acting Dean To St. Stephen's

Professor Tewksbury Accepts Ap-  
pointment for Next Academic Year  
—Two Rectors Instituted

BY HARRISON ROCKWELL

NEW YORK, May 26.—Professor Donald George Tewksbury, Ph.D., associate professor of education in Teachers' College, Columbia University, has accepted the appointment of President Butler, approved by the trustees of St. Stephen's College, to serve as acting dean of the latter institution. He will take office after June 30th when the resignation of the Rev. Dr. Bernard Iddings Bell, present warden of St. Stephen's, becomes effective.

Because of the wide interest of Churchmen in the future of this college, and by reason of the fear in the minds of some that the desire of the trustees is to secularize the institution, terminating its present affiliation with our Church, your correspondent has sought the most reliable information on the whole matter. The question is, just what does the appointment of Professor Tewksbury mean?

My informant, one whose statements will reassure friends of the college, is the Very Rev. Dr. Fosbroke, dean of the General Seminary, a trustee of St. Stephen's, and one closely in touch with the situation there. Dean Fosbroke emphasizes the fact that Dr. Tewksbury's service in the new post will be of temporary nature. During the past several months he has aided President Butler in a study of the various problems confronting the administration of St. Stephen's. His appointment means the continued study of such at closer range; it means, especially, the impartial study of them by one who has achieved distinction in the field of education as an executive and a lecturer. There seems much to commend the selection of a skilled outsider to solve problems confronting this educational institution. It may be emphasized that Dr. Tewksbury's appointment has nothing whatsoever to do with the future ecclesiastical status of the college. The religious direction of the student life will be the work of the chaplain, an official yet to be appointed. The information given the writer by two of the trustees that a priest of one of our monastic orders is being considered for the post of college chaplain tends measurably to encourage those who have feared the lessening of Church influence at St. Stephen's.

Dr. Tewksbury is in his fortieth year. He is a graduate of Columbia, class of 1920. From 1922 to 1927 he served as registrar and assistant professor in Yenching University at Peiping (Peking). His



appointment to St. Stephen's is only for the next academic year.

#### GENERAL SEMINARY COMMENCEMENT

At the 112th commencement of the General Theological Seminary thirty-eight students, having completed the course, received the diploma of the institution. Academic degrees were conferred upon fifteen clergymen, two of whom were bishops. Eleven priests received the degree of Bachelor of Sacred Theology; and one, the Rev. Walter Conrad Klein, S.S.J.E., on the staff of the Church of St. Mary the Virgin, the degree of Doctor of Sacred Theology; and honorary degrees of Doctor of Sacred Theology were conferred on Bishop Washburn, Coadjutor of Newark; Bishop Urban, Suffragan of New Jersey; and on Dean Charles S. Lewis of All Saints' Cathedral, Albany.

#### ANNUAL CHILDREN'S OFFERING OF DIOCESE

On Saturday last over one thousand children from the Church schools of this diocese gathered at the Cathedral for the annual presentation of their missionary offerings. The total amount given was about \$25,000. Notwithstanding the times forty schools of the 150 represented showed an increase in their offerings up to 99%. The school of St. James the Less at Scarsdale had the largest offering in its presentation of \$1,200. Bishop Manning presided at the service and made an address to the children.

#### TWO RECTORS INSTITUTED

The youngest rector in our Church in Manhattan is the distinction bestowed upon the Rev. Horace W. B. Donegan, thirty-one years old, who was instituted as the incumbent of St. James' Church last Sunday morning by Bishop William T. Manning.

#### NEW CHURCH CONGRESS OFFICERS

NEW YORK—At a meeting of the executive committee of the Church Congress in the United States, held on May 24th, the resignation of the Rev. Dr. Howard C. Robbins as general chairman was regretfully accepted.

The Rev. Canon H. Adye Prichard, D.D., of St. Mark's Church, Mt. Kisco, was elected general chairman, to take office immediately, and the Rev. John W. Suter, Jr., of the Church of the Epiphany, New York City, was elected general secretary.

Old St. Peter's Church in West 20th street was filled with a congregation of parishioners and neighbors last evening, Ascension Day, when Bishop Manning officiated at the institution of the Rev. Richard A. D. Beaty as ninth rector of the parish.

#### 1,200 CLERGY PROTEST TO HITLER

Twelve hundred clergymen, representing forty-one States and Canada, have signed a protest, suggested by Bishop Stewart of Chicago and written by the Rev. Dr. Fosdick of New York, voicing opposition to the anti-Semitic attitude of the Hitler government in Germany. One of the signers from our communion here, the Rev. Dr. W. Russell Bowie, says by way of explanation: "The protest . . . is in no 'holier than thou' spirit. We need to make plain that racial and national animosities everywhere are evil." This protest is to be sent to leaders of Churches in Germany.

#### ITEMS

Harry T. Burleigh, famed composer and

singer of Negro spirituals, observed his thirty-ninth anniversary as a soloist in the choir of St. George's Church at a service held there in his honor last Sunday afternoon.

At the Church of St. Mary the Virgin the summer schedule of Sunday services is effective beginning June 1st. From then until September 30th Vespers will be omitted, and the Masses reduced to three, namely at 7, 9, and 11.

The concluding meeting of the Oxford Group for this spring will be held Tuesday evening, June 6th, in the grand ballroom of the Plaza Hotel.

#### CONFERENCE HELD IN ANKING ON RELIGIOUS EDUCATION

ANKING, CHINA—In these stirring days when cuts are in order and retrenchment to the fore it is interesting to report on what \$100 gold has just accomplished. This gift from the devoted women of Sewanee was sent to the general secretary of religious education of the C. H. S. K. H., Miss Alice Gregg, who invested it in a Round Table Conference of Religious Education. Sixteen delegates from the three missionary districts of Shanghai, Hankow, and Anking met at Wuhu in the diocese of Anking from April 19th to 21st.

This conference was significant as being the first of the kind held on religious education; and the first time so representative a group from the three dioceses has met since 1927. The object of the conference was to consider modern trends and ideals in religious education in America; and to discuss their practical bearing on missionary work in China.

Discussion throughout was lively and fruitful, and from them develop these practical resolutions:

1. Preparation of a Book of Worship for children by four members of the group.
2. Conferences similar to this one to be held yearly if possible.
3. The Prayer Book Committee of the C. H. S. K. H. be requested to consider the inclusion of a formal service of worship for children in the new Prayer Book now under preparation.

The outstanding need was found to be for suitable text books and materials for the untrained Chinese teachers; and for a more unified Church terminology.

#### INDUSTRIAL SCHOOL IN MISSISSIPPI REORGANIZES

OKOLONA, MISS.—The Okolona Industrial School is in process of reorganization and with the coöperation of the State Department of Education is undertaking the training of all students in Okolona prepared to take high school work. It is adding a teacher training course to its curriculum which will draw the colored public school teachers from twelve counties in Northern Mississippi to Okolona for normal training and conference.

At the recent board meeting of the school, Prof. A. M. Strange, principal of the public school at Tupelo, was elected as the new principal at the Okolona Industrial School, succeeding Mrs. Wallace A. Battle. Mrs. Battle has been elected dean of the new normal training department.



Wide World Photo.

#### NEW YORK CHILDREN IN PROCESSION

Bishop Manning reviewed over 1,000 children from 150 parishes on the grounds of the Cathedral of St. John the Divine, preceding the annual service on May 20th.



## Presiding Bishop Visits Japan

**Has Audience With Emperor—Sees  
New Buildings of St. Margaret's  
School in Tokyo**

**T**OKYO—The Presiding Bishop had an audience with the Emperor of Japan on the morning of May 18th.

Bishop Perry's schedule for his five weeks in Japan sounds as though it were crowded almost beyond human endurance. Arriving early in May, he first went north to visit Bishop Binsted at Sendai and the missions in the American district of Tohoku. Details of this time are not yet reported, but he was probably the first foreign visitor to see the newly completed diocesan offices at Sendai, a building which serves also as parish house for the "model" Japanese parish of Christ Church where the Rev. Dr. L. S. Mayekawa is rector. This building was provided largely by funds from the United Thank Offering of the last triennium.

Returning to Tokyo on May 16th, Bishop Perry went to Urawa on the 17th for a meeting of the North Tokyo diocesan Woman's Auxiliary at All Saints' Church.

Returning to Tokyo the same day, Bishop Perry in the evening addressed the college and middle school students of St. Paul's, or Rikkyo, to use its more common Japanese name. There are just under 1,500 college students enrolled, and over 500 in the middle school.

Thursday, May 18th, an early celebration of the Holy Communion in the chapel of Rikkyo was followed by the audience with His Imperial Majesty. The American Ambassador accompanied the Bishop to the Palace. At noon he was the guest of the America Japan Society with Prince Tokugawa presiding.

### VISITS ST. MARGARET'S SCHOOL

St. Margaret's School, Tokyo, was visited on May 19th. Bishop Perry saw the new buildings, including the beautiful chapel erected largely by the United Thank Offering of 1928 from which \$50,000 was appropriated as a special thanksgiving because that offering for the first time exceeded \$1,000,000.

May 20th was filled with visits to a few mission stations en route to Yokohama,

which is the see city of the English Bishop Heaslett of the diocese of South Tokyo.

Nikko was the scene of activity for Sunday, May 21st. The True Light Church here, built in recent years, is one of the few really beautiful churches in Japan.

A new church was consecrated on May 22d for St. John's, Utsunomiya, where the Rev. J. K. Ban is priest in charge. This was one of the advance work projects of the current triennium assumed by the New York diocesan Woman's Auxiliary.

May 25th to 30th was spent with Bishop Nichols in Kyoto. Details of this period are not yet known but undoubtedly included time with Bishop Naide of Osaka, as well as visits to St. Agnes' School and St. Barnabas' Hospital.

Returning to Tokyo about May 31st, Bishop Perry is the American Ambassador's guest. On June 1st he goes to Uraga. On June 3d he is the guest of Bishop Matsui, Japanese Bishop of the diocese of Tokyo.

### TO ASSIST IN DEDICATION AT ST. LUKE'S

On Whitsunday, June 4th, Bishop Perry preaches at Rikkyo in the morning and in the afternoon takes part in the religious dedication of the new unit of St. Luke's International Medical Center.



*Gabriel Moulin Photo.*

### THE BISHOPS AT DR. PORTER'S CONSECRATION

LEFT TO RIGHT: Bishops Thomas Jenkins (Nevada), W. Bertrand Stevens (Los Angeles), Edward L. Parsons (California), A. W. Noel Porter (Coadjutor, Sacramento), Louis C. Sanford (San Joaquin), William Hall Moreland (Sacramento), Arthur W. Moulton (Utah), and Robert B. Gooden (Suffragan, Los Angeles). Story on page 145.



## Australia Elects New Archbishop

Election Considered Victory for  
Conservatives—New Primate Was  
Formerly Bishop of W. China

By H. HARLEY-JONES

**S**YDNEY, April 6th.—It is nearly a quarter of a century since the synod of the diocese of Sydney was called upon to elect its Bishop, and it is not unlikely that another twenty-five years will elapse before it will be necessary to fulfil that duty again. The Rt. Rev. Howard West Kilvinton Mowll, upon whom the choice has fallen, was elected to the Bishopric of Sydney on Thursday, April 6th, in succession to the late Dr. J. C. Wright. The office of Archbishop also includes that of Metropolitan of New South Wales. The new Bishop is only 43 years of age so unless the unexpected happens he will occupy the Archbishop's throne at St. Andrew's Cathedral, Sydney, for very many years.

Although Bishop Mowll will come to Sydney in response to the call of an overwhelming majority of the members of the diocesan synod, it was not until after long deliberation upon and serious consideration of twelve names nominated for the position. Upon the third day of a special synod convened for the election four names were chosen for final selection. The names were the Rt. Rev. A. R. H. Grant, D.D., canon residentiary of Norwich Cathedral, England; the Rev. L. W. Grensted, D.D., canon of Liverpool Cathedral, England; the Ven. J. W. Hunkin, D.D., archdeacon of Coventry and rector of Rugby, England; and the Rt. Rev. H. W. K. Mowll, D.D., Bishop of Western China.

### TEST VOTE

These names were put to a test vote according to the election ordinance before the synod proceeded to the final voting. During this ordeal it was discovered that Archdeacon Hunkin, who had the sympathy of the Liberal Evangelicals and who also would have been acceptable to the High Church section, failed to receive the requisite number of votes from the laymen of the synod. His name as a consequence was eliminated.

A comparison of the voting for the remaining three names is of psychological interest, at least for Australian Churchmen. Dr. Grensted received 134 votes for and 224 against; Dr. Grant 147 for and 231 against; Bishop Mowll 306 for and 58 against. The result of the election of Bishop Mowll was subsequently submitted to the bishops of the province of New South Wales for confirmation.

American Churchmen will need to remember the connection of Australia with England and the Empire to understand the numerous English names put forward. The ties which bind the Australian Church to England are very strong. In the face of the recent new Constitution for the Australian Church, the chief subject of which is autonomy and also for which Sydney gave full approval, not one of the six Aus-

tralian names put forward for the Archbishopric reached the select list.

### ELECTION VICTORY FOR CONSERVATIVES

The election of Bishop Mowll is regarded as a victory for the conservative Low Church party. The Liberal Evangelicals and the High Churchmen, however, believe Dr. Mowll to be young enough and strong enough to be broadminded and tolerant. He will be given a cordial welcome and he can expect to commence his great duties with the loyal support of all who have the Church of God in this land at heart. He has a wonderful opportunity. There is a task of leadership awaiting a great Churchman in Sydney.

Bishop Mowll has been in Western China for the last ten years and Bishop since 1926. Previously he was at Wycliffe College, Toronto, for nine years, acting as tutor, professor, and dean respectively. He was also at Redley Hall and Kings College, Cambridge, England. He took his B.A. in 1912, M.A. in 1915, and received an honorary D.D. in 1922. The Bishop has done great pioneering work in China. His diocese there contains 14 million Chinese, including 10,000 Christians. There are 150 churches, twenty-two Chinese and seventeen European clergy. There are also two Assistant Bishops and the diocese has been so developed as to be ready for self-government.

### COLONIAL CHURCH BUILDING DAMAGED BY TERMITES

**LANCASTER, VA.**—Old Christ Church in Christ Church parish, Lancaster County, commonly known as King Carter's Church because erected by him in 1730-32, has recently been found to be seriously affected by termites which in the past two or three years found an entrance into the church. A careful examination showed that nearly one-fourth of the woodwork in the church has become affected. Acting upon advice of experts of the national government every piece of woodwork in the church will be taken out and examined and those pieces which show any evidence of the presence of termites will be replaced by original heart pine lumber especially cut and prepared for the purpose. The floor and basement walls of the church will be protected by concrete and each piece of lumber chemically treated as further protection. Every effort will be undertaken to make the building completely immune to further attacks from this source.

Old Christ Church is of especial interest not only on account of its age but because it is the only church now standing in Virginia which still has its original furniture of high backed square pews, high pulpit, font, Communion table, and chancel rail.

The funds for the restoration have been given by St. Andrew's Association of Richmond as a memorial to the late Miss Grace Arents of Richmond, the foundress of that association and benefactress in past years of many congregations in that city. It is hoped that the work of restoration will be completed in time for the annual meeting at old Christ Church during the latter part of June.

## Diocese Celebrates Golden Jubilee

East Carolina Observes Fiftieth Anniversary—Missionary Work of Virginia Outlined

**O**NE OF THE TWO surviving laymen who attended the organization convention in 1883 made an address at the golden jubilee convention of East Carolina. The main events at other diocesan conventions were as follows:

**East Carolina**—The fiftieth anniversary of East Carolina was commemorated at the golden jubilee of the convention held May 17th and 18th in Christ Church, New Bern. The annual address of the Bishop and an historical address on The Beginning and Growth of the Diocese, by Maj. Benjamin R. Huske of Fayetteville, were chief features. There was also an address by Judge F. D. Winston of Windsor, one of the two surviving laymen who attended the organization convention in 1883.

**Maine**—The Significance of the Centenary of the Oxford Movement was the theme of the address given by the Rev. Frank van Vliet of St. Paul's Church, Fort Fairfield, at the convention dinner held in connection with the 114th annual convention of Maine in St. Luke's Cathedral, May 16th and 17th. St. Margaret's Church, Belfast, was admitted as a parish in union with the convention.

**Minnesota**—In their annual address at the seventy-sixth council of Minnesota, convening in Gethsemane Church, Minneapolis, May 23d and 24th, Bishop McElwain and Bishop Keeler stressed the importance of advancement through maintenance and extension of the missionary work.

**Montana**—The Very Rev. Harold S. Brewster, dean of Gethsemane Cathedral, Fargo, N. D., was the guest of the thirteenth annual convention of Montana meeting in St. Luke's Church, Billings, and the main speaker at the banquet Monday evening. The convention approved a recommendation that schools of prayer be held throughout the diocese.

**Rhode Island**—For the first time in the history of the diocese the communicants in Rhode Island number over 25,000, to be exact 25,182. This was the announcement made at the 143d annual diocesan convention held at the Cathedral of St. John, and for the first time since his election to the episcopate in 1911, conducted without the services of Bishop Perry as presiding officer. A cablegram of greeting was sent to Bishop Perry in Japan.

It was the sense of the convention that no change should be made in the boundaries of the provinces so far as they referred to the first province, New England. Considerable discussion developed over the question of translating bishops from one diocese to another. The vote taken indicated that a majority of the delegates were in favor of such a plan, but a decision will be postponed until the convention of next year.



## Nearly 38,000 Enroll For London Congress

**Tickets for Meetings in Albert Hall  
Being Booked Rapidly—Dr. Armitage Robinson Dies**

BY GEORGE PARSONS

LONDON, May 12.—Tickets for the forthcoming centenary meetings at the Albert Hall are being booked very rapidly. Membership enrolment has reached nearly 38,000. The guilds and parochial organizations of two parishes in Nottinghamshire will attend the open-air High Mass at the White City Stadium on July 16th instead of their usual summer outing. A party of working girls in Edinburgh has arranged for a week's holiday, and will spend the whole time at the Congress; and another party of Lutheran students is coming from Germany. Considering the difficult circumstances of the times, bookings from Canada and the United States are very encouraging.

The Archbishop of Brisbane has appointed the Rev. F. Knight, of St. John's Church, Dalby, Queensland, to represent him at the Centenary celebrations.

The Bishop of Natal, Dr. L. N. Fisher, has also appointed a priest to represent the diocese as a whole at the celebrations.

### DEATH OF DR. ARMITAGE ROBINSON

Dr. Armitage Robinson, who resigned the deanery of Wells last March, and had before been dean of Westminster, died last Sunday at his home at Upton Noble, Somerset, at the age of 75. He obtained a scholarship at Christ's College, Cambridge, in 1878, and was later elected to a fellowship. After his ordination in 1881, he was for a short period domestic chaplain to Bishop Lightfoot at Auckland Castle. He returned to Cambridge in 1884 as dean of Christ's College.

In 1899, at the age of 41, Armitage Robinson was appointed a canon of Westminster, and, on the retirement of Dr. Bradley, in 1902, was chosen as dean. He was a born teacher, not afraid to deliver in the Abbey pulpit lectures on subjects of current interest, such as the inspiration of the Bible or recent criticism of the Gospels. He sometimes showed a courage amounting to rashness in using his presumed powers as ordinary. At the end of 1911 he was transferred, at his own request, to the deanery of Wells, in which restful atmosphere he pursued the antiquarian studies in which he took such keen delight.

### BIBLE SOCIETY ISSUES REPORT

The British and Foreign Bible Society presented a very encouraging report to its 129th annual meeting on Wednesday last. During the last twelve months 10,617,470 copies of the Scriptures have been circulated—65,126 more than in the previous year.

The total number of Scriptures in English circulated in the British Isles by the society last year was 857,000, including

415,000 Bibles and 165,000 Testaments. The number of copies of the Scriptures in English sent abroad was 654,000. The total number of complete English Bibles issued was 640,600, which constitutes a new record, being 7,600 more than last year's record figure.

Canada and Newfoundland report a decrease of 36,000, largely explained by the fact that there are few immigrants into Canada at present. In Australia the circulation is only slightly below that of the previous year; in New Zealand it shows a small increase. Both in the Cape Province and in Central South Africa decreases are recorded.

In Europe as a whole, the circulation is 109,000 fewer than in the previous year, but an increase is reported in France, Germany, Switzerland, and Estonia. The report states that the activities of the Communists are prevalent in most parts of Europe, and the society's colporteurs have found many instances of opposition to the distribution of the Scriptures.

In Asia, an increase of over 14,000 is reported. The largest decline comes from China, but in spite of the serious military and political conflict in that country the work of the Bible Society has met with much success. In Japan there was a record circulation, and in Korea an advance of 40,000 is chronicled. India registers an increase of 110,000; Ceylon broke last year's record; and Burma also reports an increase. In Moslem lands the progress of the work gives cause for encouragement, and in South America the circulation has increased by 39,000.

### MISCELLANEOUS

At Liverpool Cathedral last Saturday Lord Crawford and Balcarres unveiled a memorial to the late Dr. John Charles Ryle, first Bishop of Liverpool, who held the see from 1880 to 1900.

The first part of the service was conducted by the dean of Liverpool, Dr. F. W. Dwelly. At the spot where the recumbent effigy of Bishop Ryle has been placed five members of the greater chapter who were ordained by Dr. Ryle read passages from the ordination Scriptures. Sir Frederick M. Radcliffe, chairman of the executive board of the Cathedral building committee, offered the memorial to the dean and chapter; Lord Crawford unveiled the memorial; and it was dedicated by the Bishop of Liverpool, Dr. David.

The Archbishop of York, addressing members of the International Student Service last Saturday at New College, Oxford, urged the cultivation of an international outlook among the students of the world's universities.

### NEWS IN BRIEF

NEW JERSEY—On May 24th Bishop and Mrs. Matthews entertained, in accordance with their annual custom, the clergy of the diocese, their wives, and other members of their families in the beautiful grounds of "Merwick," Bishop Matthews' residence. On the eve of Ascension Day special services for the Acolytes' Guilds of the churches were held in the several districts of the diocese, Bordentown and Woodbridge being the centers selected.



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## Annual Institute to Meet at Wellesley

Many Interested in World Peace to Attend Institute of International Relations—G. F. S. Service

By ETHEL M. ROBERTS

**B**OSTON, May 26.—The second annual New England Institute of International Relations will be held at Wellesley College, June 22d to July 1st. It is organized for teachers, clergy, students, and all interested in promoting world peace. The courses to be given cover the economic, political, sociological, and spiritual problems involved in international relations; besides furnishing information, the leaders aim to set forth ways and means by which those attending may best use the material for the creating of attitudes of goodwill and international understanding in the groups with which they come in contact.

Among the faculty members will be Sidney B. Fay of Harvard University; Harry D. Gideonse of the University of Chicago; Raymond Leslie Buell of the Foreign Policy Association; Devere Allen of *The World Tomorrow*; George H. Blakeslee of Clark University and member of the Lytton Commission to Manchuria in 1932; Alexander C. Purdy of Hartford Theological Seminary; Tucker P. Smith of the Committee on Militarism in Education; Rachel Davis Dubois, author of *Assembly Programs on Worldmindedness*; and Roswell P. Barnes of the University Heights Church and lecturer at the New School for Social Research in New York City. Evening lecturers will include Robert A. Millikan of the California Institute of Technology, Norman Thomas, executive secretary of the League for Industrial Democracy, Robert A. Calhoun of Yale University, and Wilbur K. Thomas, director of the Carl Schurz Memorial Foundation.

The institute is held under the auspices of the American Friends Service Committee with headquarters at 120 Boylston street, Boston. Registration, which may be for tuition alone or for staying on the campus, is limited to 150 persons.

G. F. S. SERVICE

The fiftieth public annual service of the Massachusetts branch of the Girls' Friendly Society was held May 20th in the Cathedral Church of St. Paul; the Society itself is fifty-six years old in this diocese. The annual service was preceded by a meeting of the G. F. S. council, when Miss Helen T. McQuillen, of the junior department of the Y. W. C. A., spoke on progressive programs for parish branches. For the public service, the candidates marched from the G. F. S. lodge to the Cathedral Church and for the first time the younger element joined with the members for the occasion; it was a happy innovation. A group of 700 members and candidates heard the address given by Canon Tyler in which he stressed the cultivation of the spirit of friendliness.

### FLEUR DE LIS IN ANNUAL SERVICE

Medieval color and pageantry were associated with the annual diocesan service of the Order of the Fleur de Lis last Sunday afternoon in Trinity Church. Not only was there the feature of the Procession of the Court and the Coronation Procession following the choir and clergy, but the service itself took the form of a re-consecration of the Sovereign Queen, Ruth Lee Littlefield of St. Stephen's Church, Lynn. A symbolic part of the ritual was the lighting of three candles, white for "purity within," green for "loyalty to the Church," and red for "service to others," in accordance with the threefold vow taken by members. Twenty parish chapters of the order sent their representatives. A sermon on the aristocracy of service was preached by the Rev. Jacob Clemens Kolb of the Church of the Holy Spirit, Mattapan.

### MEETING OF CHURCH HOME SOCIETY

For the sixteenth year, the Church Home Society arranged a gathering of its directors, associates, children, and the latter's parents and foster parents, for, since the Home as a definite building was abandoned in favor of the placement system, this corporate service has proved its value and out of it definite values have come. The service was held on May 20th and began with corporate Communion in the Cathedral Church of St. Paul; there was an address by Canon Tyler and then a luncheon in the Cathedral rooms when 125 children and their parents or foster parents were present. The following day, May 21st, was Church Home Society Sunday, observed in our parish churches by the use of a prayer for the society's work with the children, written by Bishop Sherrill.

### MISCELLANEOUS

The fortieth anniversary of Bishop Lawrence's consecration as Bishop will be observed in the diocese on October 5th (Bishop Lawrence was consecrated seventh Bishop of Massachusetts, October 5, 1893).

The congregation of St. Paul's parish, Brockton, hopes confidently to be worshipping in the restored and enlarged church by September 1st. In the meanwhile the loyalty of the parishioners has been at high tide. One of the recent activities was the compilation of a calendar by the Young People's Fellowship as a source of income for the building fund, and another was the birthday anniversary dinner and reception given the rector, Dr. Matthews, last Friday, when the parish attended in force and every available table was filled.

The Chapel of St. Elizabeth of Hungary on the estate of Ralph Adams Cram was the scene of a service participated in by the Men's Club and the Guild of St. Francis Xavier, both of the Church of the Advent, on the evening of May 22d. In accordance with the annual custom, there was the annual rogation procession through the flowering orchard, followed by devotions to the Blessed Sacrament in the chapel.

Three carved figures of choristers singing from a scroll of music have been placed in the chancel of Trinity Church, Newton, through the generosity of Mrs. Robert Casson in deference to the wishes of the late Mr. Casson, who designed and executed all the carved woodwork in the church and who had planned these figures as an added touch of beauty.

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## PRIEST IN NEVADA CELEBRATES THIRTY-FIFTH ANNIVERSARY

WINNEMUCCA, NEV.—At the celebration of the thirty-fifth anniversary of the ordination to the priesthood of the Rev. Harold Lascelles of Winnemucca, a large gathering of clergy and lay folk was held in St. Mary's Church. Clergy from Reno, Elko, Fallon, and Battle Mountain assisted in the choral Eucharist at which Fr. Lascelles celebrated and the Bishop of Nevada pontificated and seven boys from the rural field of Winnemucca served as acolytes. Following the service a luncheon was served by the women of St. Mary's Mission and in the afternoon a regional meeting of the Women's Church Service League convened in the church to hear reports of the work in the northern region and reports of the recent provincial synod.

The representation from the rural field of Fr. Lascelles demonstrated the high esteem in which he is held in his widely scattered field, their devotion being a real tribute to the excellent work he has done among the ranchers and miners in this great area of some 10,000 square miles.

On the evening preceding this celebration, Evenson was sung and short addresses made by Fr. Lascelles, the Rev. P. T. Soderstrom, and the Rev. F. D. Graves. The Bishop then spoke on the use of Art in Religion, following which Fr. Lascelles presented to St. Mary's Mission a pair of light standards for the sanctuary, a rood beam, and the Stations of the Cross, all carved in wood and colored by the vicar himself. After the dedication of these gifts by the Bishop the service was closed and a reception was held in the vicarage.

## HOBART STUDENTS BACK PRESIDENT'S PROGRAM

GENEVA, N. Y.—A movement to enlist public opinion in support of President Roosevelt's recently announced program for world disarmament and economic peace was inaugurated by the students of Hobart College recently with a telegram assuring President Roosevelt of their support and by bulletins to the International Relations Clubs of more than 400 colleges and universities throughout the United States.

The Hobart College International Relations Club has asked its associated clubs, representing more than 960,000 undergraduates of American colleges and universities, to poll undergraduate sentiment at their institutions, embark on a program of education in world affairs, and enlist student support for the President in the forthcoming international conferences.

Burrett E. McBee, Hobart junior from Montclair, N. J., who started the movement, said it was the desire of the Hobart International Relations Club and the Hobart student body to help the President organize the government for the best interests of the people as a whole. He stated that the students realized the President could carry his program for world improvement only so far unless an informed public approval of his program was forthcoming.

## CHURCHMAN HEADS COMMUNITY CHESTS

NEW YORK—John Stewart Bryan, a Churchman, was elected president of the Community Chests and Councils, Inc., at its recent meeting in New York. Other Churchmen who are officers of the organization and will work with Mr. Bryan are William Cooper Procter of Cincinnati, Frederic R. Kellogg of Morristown, N. J., and C. M. Bookman of Cincinnati.

The organization operates in 410 cities throughout the country which have community chests.

## ALBANY CATHEDRAL SCHOOL AND CONFERENCE COMBINE

ALBANY, N. Y.—The Albany Cathedral summer school is combining its twenty-eighth session with the provincial conference on rural work and will meet at St. Agnes' School, Albany, from Monday, June 26th, to Friday, June 30th. The three conferences scheduled are, with their respective leaders:

On the Spiritual Life of the Clergy, Spiritual Qualifications of Church School Teachers, and Missions, by the Rt. Rev. G. Ashton Oldham, D.D., the Very Rev. C. S. Lewis, and a speaker to be announced later. The Hon. Frank P. Graves, LL.D., commissioner of education, State of New York, will deliver two lectures. There will be four lectures each by the Rev. Dr. George C. Foley, of the Philadelphia Divinity School, on Cases of Conscience, and by the Rev. William H. Dunphy, of Nashotah House, on the Office and Work of the Holy Spirit. Frederick A. Moran, executive director of the Board of Parole, State of New York, will lecture on Delinquency.

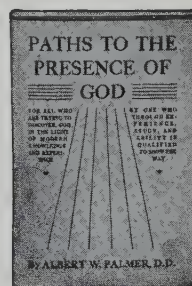
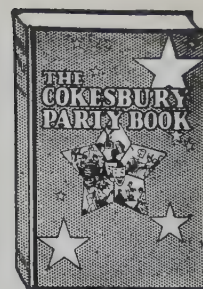
Leaders on topics relating to rural work are the Rev. Edwin S. Ford, of the West Counties Mission, Sparta, N. J., and the Rev. Charles R. Allison, D.D., of Warsaw, N. Y.

## FOND DU LAC ORGANIZES ITS LAYMEN

FOND DU LAC, WIS.—What is probably the largest men's meeting in the history of the diocese of Fond du Lac was held the evening of May 9th after adjournment of the diocesan council, when about 200 laymen assembled at a banquet in the Hotel Retlaw, Fond du Lac. Many of them had been lay delegates from their congregations at the council; others represented their parochial Men's Clubs.

A. J. Lindstrom, president of the Men's Club of St. Luke's Pro-Cathedral, Evanston, Ill., spoke on the topic, Making Lay Power Effective, with particular reference to the work of Men's Clubs. The talk aroused much enthusiasm and in the course of the discussion which followed it appeared that sixteen parochial Men's Clubs were represented. It was unanimously resolved to organize a diocesan branch of the National Laymen's League, and the necessary twelve trustees were elected to work out the details of a diocesan organization. Bishops Weller and Sturtevant gave the organization their hearty endorsement.

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### ORIGIN OF OLD SHIP'S FIGUREHEAD DISCOVERED

NEW YORK—Another of the sea's many strange mysteries has been solved. The mystery of the Sir Galahad figurehead which is mounted over the main entrance of the Seamen's Church Institute of New York, was solved recently when an old chart was discovered indicating that the figurehead was taken from a Privateer Brigg, *Galahadd* of Marblehead, Mass., in 1749. According to the chart, which was the property of the master of the vessel, Capt. John Fisk, Jr., the figurehead was designed and carved by John Fowle at the Sign of the Sun, London, England, and Captain Fisk's account shows that he paid five pounds for the "Bowehedd" and two pounds for excise tax on the same.

The figurehead was purchased at an auction sale in 1926 and was dedicated at a formal ceremony on May 18, 1927. A bronze memorial tablet reads:

"This Ship's Figurehead—Sir Galahad  
Was Presented By I. J. Merritt and  
Dedicated to His Father  
Captain I. J. Merritt  
1829-1911

Who Spent the Courage, Energy and  
Skill of a Life-time  
In Rescuing Seamen from Stranded Ships  
And in Salvaging Shipwrecked Vessels  
and Their Cargoes

He Pursued An Ideal Unflinchingly  
And Left to the World His Invaluable  
Inventions and the Memory of Rugged  
Courage and Industry."

There was no date carved on the figurehead and the Institute has endeavored to trace its origin and history but without success until recently a staff member chanced to read that a Mr. Charles Harris made an address on Ships' Figureheads before the members of the Boston Shipmodelers' Society. A letter of inquiry was sent to Mr. Harris and he got busy on the trail with the result that he discovered the old chart, somewhat watermarked, but the flags and figures are colored beautifully and are sharp and life-like after almost 200 years. The drawing of the "bowehedd," Sir Galahad, exactly tallies with the wood carving over the entrance to the Seamen's Church Institute of New York.

### IOWA CAMP TO BE BUSY

DAVENPORT, IA.—Bishop Morrison Lodge, Clear Lake, will be a busy place this summer. It will open with the annual clergy and lay conference June 7th to 9th to be followed by Camp Friendly under the auspices of the Girls' Friendly Society June 14th to 25th. The eleventh annual Camp Morrison for the older boys will begin with supper June 25th and close with dinner at noon on July 5th. The younger boys will arrive for supper that day and continue until July 16th. Those attending the first annual Church workers' conference will arrive during the afternoon of July 23d and remain until July 29th. During August the girls from St. Monica's School, Des Moines, will be given a two weeks' vacation at the camp, and the Young People's conference of the Gamma Kappa Delta Society will be in session from September 1st to 5th.

### COLORED CHURCHMEN OF GEORGIA MEET

THOMASVILLE, GA.—The twenty-eighth session of the Council of Colored Churchmen of Georgia and the thirteenth convention of the Woman's Auxiliary, was held at the Church of the Good Shepherd, Thomasville, May 9th to 11th. The council urged greater support of the educational institutions fostered by the American Church Institute for Negroes, the world-wide program of the Church, maintenance of the old time family altar, increased interest in self-support and a more general use of the suffragan episcopate within the area of the Fourth Province.

The Ven. J. Henry Brown directed the meeting because of the absence of Bishop Reese, who was recuperating from an attack of bronchitis. He pleaded with the delegates to maintain their self-respect and courage in these tense times. He also called attention to the increase of crime among young people, the letting down of fundamental moral and ethical standards, and indifferent attitude toward the God of their fathers. The annual sermon was preached by the Rev. J. Clyde Perry, rector of St. Athanasius' Church, Brunswick.

Led by Mrs. C. C. Pittman, president of the Woman's Auxiliary of St. Thomas' Church, Thomasville, a large delegation visited the convention of the Woman's Auxiliary. For this meeting, the spiritual program was directed by the Rev. Charles H. Dukes who celebrated the corporate Communion; the Rev. J. Clyde Perry led the quiet hour, the Rev. G. H. Caution the meditation, and Archdeacon Brown delivered the annual message.

Special projects for the year by the Laymen's League and the Woman's Auxiliary are raising funds for the American Church Institute for Negroes and a student at the Bishop Payne Divinity School.

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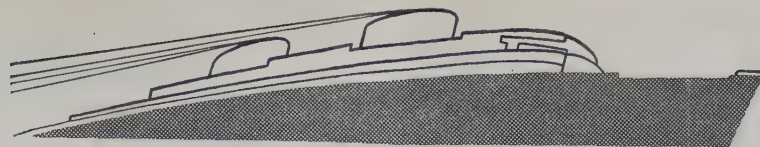
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## Canadian Primate Leads Social Service Meeting

Discuss Present-Day Problems and  
Means of Eliminating Evils

**T**ORONTO, May 23.—The executive committee of the Council for Social Service of the Church of England in Canada at a meeting presided over by the Primate passed a resolution on present day problems, advocating as a means of eliminating these evils:

"1. The living up to and practising of Christian teachings by all individuals, leaders of industry, labor, commerce, and governments.

"2. The enactment of legislation that will:  
"(a) Provide against stock exchange gambling, especially by incorporated companies and those holding trust funds, and that will effectively regulate interest rates and charges.

"(b) Provide on a contributory basis and based broadly on the schemes now operative in Great Britain for social legislation by the Dominion government for unemployment insurance, mothers' allowances and old age pensions, and that, if necessary, amendments be sought to the British North America Act for the purpose of making such legislation effective.

"(c) Shorter working hours so that employment will be spread over greater numbers and that those engaged in industry will receive greater opportunity for reasonable recreation and self-improvement.

"(d) Provide that 16 shall be the minimum age for the permanent full-time employment of children in gainful occupations.

"(e) Regulate the price of the necessities of life so that in no case shall unreasonable profits be made or the spread between consumer and producer be unnecessarily large.

"3. That the federal and provincial governments be memorialized to give their whole-hearted support to the League of Nations and its auxiliary organizations and to adopt and make effective the resolutions and conventions adopted by the League or its auxiliaries and thus stimulate the world peace by reciprocal disarmament and by restricting the manufacture of armaments and munitions to governments; standard social and industrial legislation and mutual understanding between the nations.

"4. That copies of this resolution be sent to the Dominion and Provincial governments, to the bishop and Council for Social Service of each diocese, the Trades and Labor Congress of Canada, the Social Service Council of Canada, the Canadian Council on Child and Family Welfare, and the League of Nations Society of Canada."

### PROGRESS OF RESTORATION FUND CAMPAIGN

Progress of the Restoration Fund Campaign is most encouraging, especially in the relatively high proportion of cash contributions received.

In the diocese of Toronto over \$100,000 in cash has already been received.

In the diocese of Ontario thirteen out of sixteen town parishes have already gone over the top, in most cases for the double objective of the Restoration Fund and diocesan needs.

In the diocese of Niagara, the Church of the Ascension, St. Thomas; All Saints', Holy Trinity, Hamilton; have exceeded

their objectives, while Fort Erie and Grimsby are also over the top.

In Nova Scotia many churches are already over the top.

In Quebec the Cathedral has subscribed over \$12,000, over \$4,000 of which was from the women's committee.

In the diocese of Montreal over \$103,000 has already been subscribed, of which the women have given over \$18,000.

In the diocese of Keewatin St. Alban's Cathedral, Kenora, with an allotment of \$1,800, has already subscribed over \$2,000, with \$1,200 in cash.

In Rupert's Land the six leading churches in Winnipeg have subscribed over \$60,000.

Bishop Burd has reported the diocese of Saskatchewan as nearing its objective.

A significant feature has been the fine response from Church colleges and schools.

### A FINE WORK FOR CHILDREN

Three vacation schools started at the camps and canneries in British Columbia by the Church in 1932, for the care of children while their native parents are away fishing or working in the canneries, are to be augmented to six this year, under the organization of the Rev. B. Shearman of the Kilkatla Mission, assisted by his wife. This work is most valuable and self-sacrificing, occupying as it does, voluntary work during the months of July and August.

### MISCELLANEOUS NEWS

At the annual convocation of the Union Theological College, Vancouver, a D.D. degree was conferred upon the Rev. Prof. H. R. Truempour, of the Anglican Theological College.

The annual meetings of the executive council and the boards of the General Synod are to be held in Toronto during the week of September 17th.

Mrs. Mary Matheson Murray, aged 85, sister of Archbishop Matheson, died at her home in Middlechurch, Manitoba.

The Oxford Group spent four days in Calgary. Overflow meetings from the Palliser Hotel were held each night in the Pro-Cathedral and in Central United Church. Some 3,500 must have attended the evening meetings. The Bishop of Calgary and Dr. Woodside, president of the Ministerial Association, formally welcomed the group at the first large meeting. Members of the Oxford Group, including Dr. Buchman and Admiral Drury-Lowe, spent last Sunday in Toronto.

At the convocation of Emmanuel College, Saskatoon, the D.D. degree was conferred upon Bishop Burd, and the convocation address given by the Rev. F. H. Wilburton, of Christ Church Cathedral, Vancouver.

### KENYON COLLEGE RANKS HIGH IN APTITUDE TEST

GAMBIER, OHIO—For the past three years, since the records of individual colleges have been published, Kenyon has ranked in the upper seven per cent of the leading American colleges who give the Thurstone Scholastic Aptitude Test to their freshman classes.

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for JUNE

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Graves and Bishop  
McKim on their fortieth anniversary as  
Bishops in the Orient

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## † Necrology †

*"May they rest in peace, and may light perpetual shine upon them."*

### AARON BAKER CLARK, PRIEST

SAN DIEGO, CALIF.—With the death of the Rev. Aaron Baker Clark, which took place at San Diego on May 18th, another of those pioneers who cooperated with Bishop Hare in his remarkable mission work among the Sioux Indians of South Dakota, was called to his rest and reward.

The Rev. Mr. Clark was a missionary in the diocese of Albany when, in 1889, Bishop Hare persuaded him to join his forces in South Dakota, where he became, and remained for twenty-eight years, chief presbyter on the important Rosebud Reservation. The remarkable development achieved there was largely due to Mr. Clark's industry, pioneering ability, and intimate knowledge of the Indian life and language. He was a builder of chapels—but even more a builder of character among the people.

When he retired from this responsible position in 1917 to be succeeded by his eldest son, he did not cease his activities. At Hot Springs and Sisseton, South Dakota, and later as a volunteer missionary in the Hawaiian Islands, he continued in the exercise of the ministry for another ten years, retiring finally in 1931, when he made his home in Southern California.

A teacher in the days before he entered the ministry, the Rev. Mr. Clark was always keenly interested in education. He made himself an authority in the Dakota language, and was a translator on different editions of the Prayer Book, Hymnal, and other lesser publications.

The Rev. Mr. Clark leaves a widow, three sons, and several grandchildren. Two of his sons—the Rev. John B. and the Rev. David W. Clark, still carry on their father's traditions as missionaries among the Dakotas.

### GEORGE DOWE HARRIS, PRIEST

RANDOLPH, MASS.—The Rev. George Dowe Harris, a priest retired since 1927 from active parish duty, died suddenly at his home in Randolph on May 24th. He was born on May 29, 1854, in Annapolis Royal, N. S. After being ordained deacon in 1879 and priest in 1881, he served in Nova Scotian parishes, Parrsboro, Lunenburg, La Havre, and Weymouth, until 1905, and then went to Texas as rector of St. Paul's Church, San Antonio. The Rev. Mr. Harris was rector of St. James' Church, Fall River, Mass., 1912-1921; missionary-in-charge of city missions in the dioceses of Bethlehem and Harrisburg, 1921-24; missionary-in-charge in Belvidere, Del., Hope, N. J., and Bangor, Pa., 1924-27. Since returning to Massachusetts, he has given service as a volunteer chaplain in the Robert B. Brigham and the Women's Free Hospitals, Boston. In 1884, he married Susan Wilmot Owen who died in the late winter.

Funeral services were held in the Cathedral Church of St. Paul, Boston, May 25th; the Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, officiated. The Rev. George D. Harris is survived by a daughter, Mrs. John Furrer of Bangor, Me., and by two sons: the Rev. Cyril B. Harris of Providence, R. I., and Warwick Harris of Lincoln, Mass.

### ST. CLAIR HESTER, PRIEST

*By Telegraph*

BROOKLYN, N. Y.—The Rev. St. Clair Hester, rector of the Church of Messiah, Brooklyn, since 1898, and a member of the standing committee since 1907, died suddenly in his study about 3:00 P.M., on Friday, May 26th.

### WILLIAM GORDON THOMPSON, PRIEST

*By Telegraph*

NEW YORK—The Rev. William Gordon Thompson, D.D., chaplain of the House of Rest, New York, died on Friday, May 26th. Dr. Thompson was formerly rector of St. Alban's parish, and was a writer and lecturer.

### MRS. EVA STEELE DEMAREST

PATERSON, N. J.—Mrs. Eva Steele Demarest, widow of David Demarest, and active in the work of St. Paul's Church, Paterson, where she belonged to the Rector's Aid Society, died of pneumonia at Wellesley, Mass., while visiting her daughter. Mrs. Demarest was 60 years old.

She was affiliated with the Woman's Club of Paterson, the Young Women's Christian Association, and the Woman's Aid Society of the Paterson General Hospital.

The funeral took place from St. Paul's Church on May 20th, the rector, the Rev. Dr. David Stuart Hamilton, officiating.

Surviving Mrs. Demarest are her mother, a son, a daughter, and two grandchildren.

### MRS. ANNA LOUISE GILBERT

*By Telegraph*

NEW YORK—Mrs. Anna Louise Gilbert, wife of the Suffragan Bishop of New York, the Rt. Rev. Charles K. Gilbert, died on Friday, May 26th, in New York.

### MRS. MARY H. SPALDING

PLAINFIELD, N. J.—Mrs. Mary Hewetson Spalding, wife of the late Rev. Dr. Charles N. Spalding, died on Wednesday, May 17th, in Plainfield in the 76th year of her age.

Funeral services were held in St. Andrew's Church, Plainfield, on May 19th. The Requiem Mass was celebrated by the rector, the Rev. C. H. Mallery, assisted by the Rev. W. M. Mitcham of All Saints' Church, Orange, N. J. Burial was in Philadelphia, the Rev. V. F. Pottle of St. George's Church, Philadelphia, officiating.

Mrs. Spalding is survived by two daughters, Sister Mary Josephine, S.H.N., and Mrs. Walter J. Douglas.

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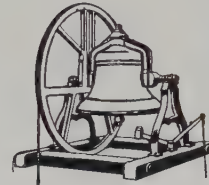
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## NEWS IN BRIEF

**ALBANY**—A summer school for Church workers is planned in the diocese, to be held at Hoosac School, Hoosick, July 2d to 8th. The school will be under the direction of the department of religious education.

**CALIFORNIA**—The School for Christian Service, for women, held its graduation exercises in connection with the Pacific School of Religion in Berkeley on Thursday, May 4th, in the University Christian Church. Diplomas were presented by Dean Anna Gray Newell, of the School of Christian Service, and the Rev. Dr. Wilfred Hodgkin, rector of St. Mark's Church, Berkeley, acting for Bishop Parsons.

**HARRISBURG**—John I. Hartman of St. John's Church, Lancaster, raised a number of questions and started a serious discussion with a paper on Business and Religion, at a meeting of the archdeaconry of Harrisburg, held in Middletown, May 16th. Bishop Brown made an address. Archdeacon Hughes presided at the meeting, which was held at the home of a parishioner overlooking the Susquehanna River.—On the evening of Sunday, May 14th, the first annual Florence Nightingale service of the recently organized Williamsport chapter of the Guild of St. Barnabas for Nurses was held in Christ Church, Williamsport. Canon Hiram R. Bennett, rector of the parish and chaplain of the local chapter, preached a sermon on The Lady with the Lamp, and admitted a number of new members, making the total of the local membership about fifty.—A digest of the marriage laws of the Commonwealth of Pennsylvania, for the use of the clergy, has been issued by the diocesan department of Christian Social Service, having been compiled by the chairman, Canon Hiram R. Bennett.

**LEXINGTON**—The annual meeting of the diocesan Woman's Auxiliary was held in Trinity Church, Covington, on Monday, May 15th. More than 150 delegates were in attendance. Bishop Abbott delivered an address on the missionary work of the diocese.—The meeting of the executive council of the diocese was held in the Cathedral in Lexington on May 11th with a full attendance. Bishop Abbott outlined the present situation of the missionary work of the diocese.

**NEBRASKA**—About 100 women met in Trinity Cathedral, Omaha, on May 19th for a deanery meeting. Mrs. D. Morton, who has lived for some years in Mexico and Arizona, sang a group of Indian folk songs, telling the story of each.—Many parishes in the diocese made a special effort to arouse interest in the pressing problems of rural life on Rogation Sunday. The rector of St. Luke's, Plattsmouth, sent a personal letter of invitation to every farm dweller in the parish.—Brownell Hall, the Girls' School, plans a full program for closing week. Beginning with a special chapel service on June 8th, events will follow rapidly. On Friday grade diplomas will be presented. In the afternoon annual field day is to be held. The baccalaureate service at Trinity Cathedral on Sunday morning will see Bishop Spencer of Western Missouri as the preacher. On Tuesday morning Bishop Shayler will present diplomas to the graduates.

**NEVADA**—The fourth in a series of addresses on the Chicago-Lambeth Quadrilateral was given by the Bishop of Nevada at St. Paul's Church, Oakland, Calif., under the direction of the Keble Society of California, on Sunday evening, May 21st.—A much-needed piano has been given to St. Francis' Mission, Lovelock, by Miss Rud-dell, Mrs. R. C. Steward, and Mrs. Imogene Hoysted in memory of their sister Alice Rud-

dell Austin.—The new chapel of St. Barnabas', Wells, has been the recipient of a pair of candlesticks given by Mrs. G. Felts. Holy Trinity Church, Philadelphia gave the Communion service.—A beautiful and elaborately hand carved and illuminated rood beam has been made and erected at St. Stephen's University Chapel, Reno, by the vicar, the Rev. F. D. Graves. At the opening of the university in the fall it is planned to hold a service of dedication.—The first Confirmation service in twelve years was held in the old town of Wadsworth, when six candidates were presented by the Rev. William A. Stimson.—A group of some forty young married and business women of Trinity Pro-Cathedral, Reno, recently organized under the name of the Junior Service Society. Meetings are held monthly and four separate groups formed to care for the various interests of the members.

**NEW JERSEY**—The members of Christ Church school participated in a May procession on the afternoon of the fourth Sunday after Easter.—Twenty-two officers and teachers of the Church school attended a service in Christ Church, New Brunswick, on the afternoon of Rogation Sunday, when the Lenten offering of the Church schools

of the diocese was presented. On Ascension Day the Men's Club attended the evening service in a body.—Continuing a custom that was established after the World War a memorial service was held at the peace cross in the close of Christ Church following the second service on the morning of the Sunday after Ascension. In the evening the Rev. Dr. Frank Gavin of the General Theological Seminary addressed the Young People's Guild.—The women of the parish presented their United Thank Offering at a choral Eucharist on the morning of Wednesday, May 31st. The rector, the Rev. Harry Stansbury Weyrich, gave an address.

**SOUTH FLORIDA**—Unusual interest attends a recent Sunday's work by Bishop Wing, in the large number of persons presented for confirmation, especially in St. Agnes' Church, Miami, where 109 colored people received the "laying on of hands." On May 7th (the Sunday preceding the diocesan convention) a class of sixty was presented to Bishop Wing in Holy Cross Church, Miami, by the Rev. Charles R. Palmer. Later, Bishop Wing drove to Homestead and confirmed eight colored persons in St. Cyprian's Church, then in the evening he confirmed the class of 109 colored persons in St. Agnes' Church,

## Church Services

### California

#### Church of the Advent, San Francisco

261 Fell Street, HEmlock 0454  
REV. K. A. VIALI, S.S.J.E., Rector  
Sundays, 8, 10, 11 A.M., 8 P.M.  
Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

### Illinois

#### Church of the Ascension, Chicago

1133 N. La Salle Street  
REV. WILLIAM BREWSTER STOSKOFF, Rector  
Sunday Masses 8:00, 9:15, 11:00 A.M., and  
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### Massachusetts

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sundays: Mass, 7:30, 9:30, High Mass with  
Sermon, 11 A.M.  
Week-days: Mass, 7 A.M. Thursdays and Holy  
Days, 9:30 A.M.  
Confessions: Saturdays, 3 to 5; 7 to 9 P.M.

### New York

#### Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street  
Sundays: Holy Communion 8 and 9; Children's  
Service, 9:30; Morning Prayer or Litany, 10;  
Holy Communion and Sermon, 11; Evening  
Prayer 4.  
Week-days: Holy Communion, 7:30 (Saints'  
Days, 10); Morning Prayer, 9:30; Evening  
Prayer, 5. Choral Saturdays: Organ recital at 4:30.

### New York

#### Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector  
Sundays, 7:30, 9:30, 11:00 A.M.; 7:30 P.M.  
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.  
Additional Eucharist, Tuesday, 6:45; Wednes-  
day, 8:30; Friday, 9:30.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays, 8, 10, and 11 A.M.

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues  
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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 9, and 11 (High Mass).  
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).  
Confessions: Thurs., 5 to 6; Sat., 3 to 5, 8 to 9.

#### Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses 8:00 and 10:00 A.M.  
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

### Pennsylvania

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass, 8 and 9 A.M. High Mass  
and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
Daily: Masses, 7 and 7:45. Also Thursdays  
and Saints' Days, 9:30 A.M.  
Confessions: Saturdays 4 to 5 and 7 to 9 P.M.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Sunday Masses: 7:30, 9:30, 11:00 (Sung  
Mass and Sermon).  
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.



Miami. Both St. Agnes' and St. Cyprian's are in charge of the Rev. John E. Culmer, who for some years past has done a notable work among his people in this diocese. St. Agnes' is the largest colored congregation in the south, and the third largest in the United States.—The annual diocesan assembly of the Daughters of the King in South Florida was held in Coconut Grove on May 9th. Bishop Wing's charge to the Daughters stressed the need for being well informed, through careful study, in order to give helpful reply to inquiries concerning the Church and the Prayer Book.

SPOKANE—Charles J. Connick, the distinguished stained glass artist of Boston who recently installed the rose window of the Cathedral of St. John the Divine in New York and the Cathedral of St. John the Evangelist in Spokane, spoke to the congregation of the Cathedral in Spokane on Adventures in Light and Color. Mr. Connick's talk was broadcast over Station KFPY.—The Very Rev. Charles E. McAllister, D.D., dean of the Cathedral, was recently elected a member of the board of governors of the Washington State Society for Mental Hygiene at its convention in Seattle.

WESTERN NORTH CAROLINA—A reception was given to Bishop Hulse, of Cuba, on May 17th in the afternoon at the home of Miss Annie Paine, Asheville, by the people of St. Mary's Church, Asheville, at which the Bishop told of the Church's work in Cuba.

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SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

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### RETREAT

ADELYNROOD, SOUTH BYFIELD, MASS. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 24th to 26th. Conductor, the Rev. William Clendenin Robertson. Applications should be made to Mrs. ROSE T. HAKES, 149 Chestnut St., Montclair, N. J.

## Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

THE CARNEGIE FOUNDATION FOR THE ADVANCEMENT OF TEACHING, New York City:

*Review of Legal Education in the United States and Canada for the Year 1932.* By Alfred Z. Reed. Paper bound.

HARPER & BROTHERS, New York City:

*How to Budget Health.* Guilds for Doctors and Patients. By Evans Clark. \$4.00.

*Your Government.* An Outline for Every American Voter (with charts). By Wallace S. Sayre. \$1.25.

PATTERSON & WHITE CO., Philadelphia:

*Thomas Spry, Lawyer and Physician.* By John Frederick Lewis.

GEORGE W. PRESTON, Colorado Springs:

*The Kingdom of Heaven.* By George William Preston. Paper, 25 cts. per copy postpaid.



NEWS IN BRIEF

NEBRASKA—Women of the diocese of Nebraska have been invited to Holy Trinity Church, Lincoln, to honor Mrs. Guy Brown who has been a member of the Church for sixty-six years. The Woman's Auxiliary is sponsoring the celebration.

RHODE ISLAND—Because she had not missed a meeting during the entire eleven years she has been a member of the Girls' Friendly Society, Allena Peabody of Emmanuel Church, Newport, headed the list of ninety girls on the honor roll at the annual diocesan conference held at Christ Church, Lonsdale. Young girls from nearly every parish in the state attended.

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# SUMMER SCHOOLS A STEP TOWARD RECONSTITUTED PARISHES

The Field Department of the National Council Proposes the First Step  
in a program of Recovery and Advance:

**Reconstitute the Parishes next Autumn**  
in preparation for  
**the Rehabilitation of Diocesan and General Missions**  
that must follow in 1934.

Eight Church Conferences coöperating with the Field Department offer two courses on Parish Plans and the Church's Program for the Parish Clergy, for Canvass Chairmen, and Diocesan Field Department Members.

## Course I. The Church's Program.

A presentation of the sort of information about the mission fields and department work that every rector is seeking for use in the promotional and missionary education of his parish.

## Course II. Promoting the Church's Program.

A consideration of the plans and methods available to those who believe that a reconstituted and improved parish life may be forged from the difficulties and disappointments of the depression.

Conference	Leader	Local Registration Official
WELLESLEY—June 26-July 7 Wellesley College Massachusetts	Mr. L. B. Franklin Vice President and Treasurer National Council	Mrs. V. Kenah Davis 1352 Beacon Street Brookline, Massachusetts
BLUE MOUNTAIN—June 26- July 7 Hood College Frederick, Md.	Rev. C. H. Collett Corresponding Secretary National Council, Field Department	Rev. N. B. Groton St. Thomas' Rectory Whitemarsh, Pennsylvania
GAMBIER—June 26-July 7 Kenyon College Ohio	Rev. B. H. Reinheimer Executive Secretary National Council, Field Department	Miss Marie Michael 223 West Seventh Street Cincinnati, Ohio
EVERGREEN—July 31-Aug. 11 Conference House Evergreen, Colo.	Rev. F. P. Houghton General Secretary National Council, Field Department	Miss Anne Woodward 1313 Clarkson Street Denver, Colorado
SEWANEE—August 1-14 University of the South Sewanee, Tenn.	Rev. R. W. Trapnell General Secretary National Council, Field Department	Miss Alma S. Hammond 1126 Washington Avenue New Orleans, Louisiana
LOS ANGELES—June 25-30 Harvard School Los Angeles, Cal.	Rev. D. R. Covell General Secretary National Council, Field Department	Very Rev. Harry Beal 615 South Figueroa Street Los Angeles, California
GEARHART—July 18-28 Gearhart-by-the-Sea Oregon	Rt. Rev. F. B. Bartlett Bishop of North Dakota	Rev. Richard Flagg Ayres Beacon Arms Apartments Portland, Oregon
KANUGA—July 15-29 Lake Kanuga Hendersonville, N. C.	Rev. E. M. Tasman General Secretary National Council, Field Department	Rev. John Long Jackson 1550 East Seventh Street Charlotte, North Carolina

## Special Announcement

KANUGA has been added to the list of Conferences at which the Field Department's special courses will be offered this summer.

SEWANEE—The dates for this Adult Conference are August 1-14 and not August 2-16 as incorrectly printed in a leaflet.

Registration for these training bases can be made either through the local conference office or through the Field Department of the National Council at the Church Missions House, 281 Fourth Avenue, New York.